

# MONARCHY

No Creature of Gods making, &c.

*Edw. 1<sup>st</sup>.* WHEREIN *Curtius*

Is proved by Scripture and Reason,

That Monarchical Government is

*Inner* against the mind of God. *Temple*

And that the Execution of the late King was one of  
the fairest Sacrifices that ever Queen Justice had.

BEING

An Hue and Cry after Lady Liberty, which hath  
been ravished and stolon away by the grand  
Potentates of the EARTH.

Principally intended for the undeceiving of some  
honest hearts, who like the poor Jews cry, give us a King,  
though they smart never so much for it.

*Together With*

A Preface to the Supream Authority of the three  
Nations, the Parliament of *England*.

Wherein, amongst other remarkable particulars,  
you have a Character of the late incomparable Lord Deputy,

The truly Honourable

HENRY IRETON, *Esq.*

By JOHN COOK, *late* of Grays-Inn, Esq. Chief Ju-  
stice of the Province of *Munster* in *Ireland*.

HOSEA 8. 4.

*They have set up Kings, but not by me, they have made them  
Princes, but I know it not.*

Printed at *Waterford* in *Ireland*, by *Peter de Piennes*,  
And are to be sold at *London*, by *Thomas Bressler* at the  
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By John A. Oron, Secy of the Union Theological Seminary, New York.

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To the Supream Authoritie of the  
three Nations the Parliament of  
the Commonwealth of England.

**M**ost Renowned Senators,  
who like the Heavenly  
bodyes, having for ma-  
ny yeares been in conti-  
nuall motion for your  
Countreyes good; have  
by Gods blessing upon  
your unwearied labours  
after so many Hericanes by vertue of the Act  
of May 9. 1649. brought the Ship of State to  
Anchor into its desired haven, and settled that  
forme of Government which was appointed for  
Gods peculiar people who chose a man of every  
Tribe, a head of a house, Captaines of Thou-  
sands, and of Hundreds, famous, Choyce and  
mighty men of vallor; Chief of the fathers of the  
Children of Israel, to assemble at Ierusalem  
in publique Councells (1 Numb. 4. 2 Chron.  
1. 2. and 5. 2.) a Commonwealth and free  
State; governed by their Representatives in Par-  
liament, and such whom they shall appoint for  
the good of the People; of which blessed Statute  
it onely say this, that since the Apostles dayes  
there

there was never more Divinitie, Reason, and  
Eloquence, in any writing, for (as it is said of  
humility) it is not onely a vertue but a ground  
¶ worke for, & a vessell that containes all the rest,  
so this Statute is that only Law (of the Medes  
& Persians) that is unchangeable & consequent-  
ly above the Law makers, for a free people may  
not make themselves subject to any mortall man,  
that rule of my Lord Bacons, that the su-  
preme power may not binde but & solve it selfe,  
= being to be understood from Monarchy to a free  
State, but not from liberty to slavery. But I ob-  
serve that few understand the true ground and  
reason of it, looking no further then at the wic-  
kednes of Kings, their oppressing, burdening, im-  
pooverishing, and enslaving the people, and so  
make it an Act of selfe-love to ease themselves  
in casting their riders, as if good Kings might be  
tollerated, who giving the people many good  
words and some few good Acts of grace enslave  
= them faster (as the Sun sooner takes away the  
travellers cloake then the winde) like those  
which we call good witches, that seeme to cure  
one that they may without suspicion bewitch  
twenty, whereas if any man shall aske why  
bath the Parliament abolished the Kingly office  
in England and Ireland? the answer is, be-  
3 cause God commanded them so to doe, that it  
was not out of any affection of change, nor yet  
onely for the ease of the People, but from a Di-  
vine precept and consciencious principle in the  
faithfull discharge of their duty to God and man,  
that

that for any people willingly to suffer Monarchy  
is to make themselves wiser then God who hath  
told us that there are no Lawes so righteous as  
those which it pleased him to give to his Elect  
People to be governed by Deut. 4. 7. For what  
Nation is there so great that hath Statutes and  
Iudgement so righteous as all this Law that I  
set before you this day, the very first of which  
Lawes was that wise men and understanding  
knowne to be such among the Tribes should be  
Rulers and heads of the people Deut. 1. 13. An  
Elective Aristocracie being a principle in na-  
ture for wise men to governe ignorants, as pa-  
rents their little children that cannot order them-  
selves, for I can finde no other ground whereon  
the conscience of a Christian can rest with any  
satisfaction, but the Law of God, hee whose  
Conscience beares him witnesse that he would  
have had no hand in the Kings Death, no finger  
in the change of the goverment, but in a duti-  
full conformity to the Law of God, from the  
Divine authority (which not to have done had  
been flat Rebellion against God, and a contempt  
of his holy Law) sleeping and waking will be at  
rest; that to have made an agreement with him  
had been but to put a Crowne of Gold upon him  
and a Crowne of thornes upon Iesus Christ, the  
saving of him had been the beheading of all holi-  
nes and righteousness, the sparing of him would  
have been of far more mischievous consequence  
then the sparing of Agag, and if the life of the  
Parliament and therein the lives of all honest  
people

people had not gone for his; Certainly never  
can any true Christian that would have taken  
in his interest be quiet in his Conscience without  
repentance: Iudge Fortescue (chap. 5. hath a  
story of a Gentlewoman at Salisbury, who be-  
ing accused by her owne man for murdering her  
husband, was upon his oath without any further  
prooffe condemned and burnt to ashes; but within  
a yeare after it was discovered that the accuser  
was the murderer, who cleered his Mistis,  
though too late; but the Iudge who suffered the  
Iury to finde her guilty upon a single prooffe (not  
informing them what prooffe was necessary the  
Law of God requiring two witnesses at the least,  
in such cases, Num. 35. 30. who so killeth any  
person, the murderer shall be put to death by the  
mouth of witnesses, but one witnesse shall not  
testify against any person to cause him to dye)  
I was so troubled in minde that he confessed  
that he should never be able to cleere his  
conscience of that fact; You that professe your  
selves to be Christians and yet would have taken  
in the Interest of a murderer who was the prin-  
ciple Author, Contriver, Abettor, and Counte-  
nancer of the effusion of somuch Innocent Blood,  
Rapines, devastations, depredations and desola-  
tions in England, Ireland and Scotland, for  
an unjust prerogative, read the next Verse 31.  
ye shall take no satisfaction for the life of a  
murderer which is guilty of death but he shall  
surely be put to death, and know that it is onely  
the blood of Iesus Christ (which cleanseth us from  
all

All sin, what can purge you from that sin; which  
 calls for repentance in all sorts of people, Levit.  
 4. 2. 27. And certainly if that Iudge was  
 haunted with the Ghost of that Gentlewoman  
 for an omission in his dutie in manner as afore-  
 said, or peradventure for not giving strict charge  
 to the Iury to enquire diligently into all the cir-  
 cumstances; how can any Christian hope to sleep  
 in quiet, so long as he murmurs and complaines a-  
 gainst the Iustice done upon such a murderer, and  
 God being as infinite Glorious in Iustice as in  
 mercy, all that are for Christ are commanded  
 to rejoyce that he hath avenged the blood of Bar-  
 row, Greenway, Tisdall, Coppinger, Mr.  
 Burton, Mr. Prin and Dr. Bastique, and other  
 his persecuted servants upon that state of men  
 which were most guilty thereof Revel. 18. 19.  
 20. and to blesse God that the, roaring of the  
 Lion, the voyce of the fierce Lion, and the teeth  
 of the young Lions are broken. the old Lion pe-  
 rished for lack of prey and the stout Lions whelps  
 scattered abroad, Iob the 4. 10. and Psal. the  
 58. 6. 10. It is not my private interpretation  
 but the learned Divines and their anotations,  
 that by lions are meant Titants, and by whelps  
 their children that Anti-Christian state of men  
 that would be obtruding and enforcing Liturgies  
 and Directories upon Gods people, Eday 14. 13.  
 14. that will be like the most high, making their  
 will a Law, giving no reason or account of their  
 actions, he that opened not the house of his pri-  
 soners must be cast out like an abominable breach

verse 17. 19. and verse 21. prepare slaughter  
for his Children for the iniquity of their Fathers  
that they doe not rise nor possesse the Land, nor  
fill the face of the world with Cities for the  
name, Sonne, and Nephew must be cut off, and  
that 58. Psal. compared with Esay 7. 5. 6.  
seemes as it were to prophesie and point at the  
thirde of September last that what ever evill  
Councell should be taken against the good people  
in England, to set a King over them even the  
1 Son of Tabeall, thus saith the Lord God, it shall  
not stand neither shall it come to passe the great  
teeth of the young Lions are broken, those wic-  
ked Instruments whereby they would hurt shall  
melt away and be cut in peeces, therefore shall  
the righteous rejoyce with Anniversary solemn-  
ties, for that there is a God that hath Iudged in  
the earth, I have endeavoured to satisfy the peo-  
ple that the great Gorgons head that hath so long  
2 enchanted them, was Sacred Majesty, and to  
evince it by Scripture and reason that Monar-  
chicall Government was never of Divine Institu-  
tion ordeyned in love to any Nation but by a Di-  
vine permission hatefull in its nature, as Adulte-  
ry or Murder, & most unnaturall for fooles to go-  
verne wise men, and that in matters of Iustice  
the Law must not be set by the Scripture and not  
repugnant to it, otherwayes we set the Sun by the  
Diall, which must not be understood as if there  
were a president or example to be found in Scrip-  
ture for every case, for mens actions are so infi-  
nite, that there will be different cases as differing  
3 faces,

faces not alike in all particulars; but the principall cases of moment are to be found in Scripture, and such generall rules, exemplars, and Ideals, are there laid downe that every man may thereby be assured of the Iustice of any particular case that hath a minde studious therein, and that no law ought to be made till it be examined by the word of God. And because I know that nothing is more welcome to your Honorable wisdom then truth and nothing more honored then sincerity in the Inner parts, therefore I humbly crave leave to speake a few words concerning this weighty and Important matter of the Rule of Iustice, I have seene some Treatises wherein the Spirit of God (who is Iustice and Truth) is much breathing concerning a Reformation or rather a new plantation or foundation of Lawes proceeding, I am confident from consciencious principles, and a pure love to Iustice and the publique good; but its possible that there may be some spots in the face of Venus; I conceive in generall that Civill prudence for governing of a State and Commonwealth, is to be fetcht and drawne from the sacred fountaine of Scripture rather then the puddles of history, the Law of God being the generall directresse of all lawes as the North Star directs the Sea-man to his Port, not that wee should dispise human learning, for Moses and Daniel were learned in all the wisdom of the Chaldeans and Egyptians, and the least sparks of the Image of God are not to be neglected; this I say of learning that it is a

Animum  
verbi Di-  
vini stu-  
dium

Tewell so excellent in it selfe that it shall never  
have but one enemy which is the ignorant man;  
It is most true, that human wit and pollicie hath  
beene much of that smoake of the bottomlesse pit  
that hath blinded the eyes of many Nations, but  
God grant (I wish it from my heart) that Eng-  
land which twelve or twenty yeares since so  
much Idolized learning be not in another age as  
much plagued with ignorance; as it is a mistake  
on the one hand to confine the attainment of  
learning to places that no man should be a Ma-  
gistrate or Minister that hath not been educated  
at the Inns of Court or Vniuersities, for provi-  
ded men have parts, & abilities, the place where  
or manner of acquiring them is not materiall; so  
on the other hand to hold that all honest, godly  
men, are fit to be Magistrates or Ministers is as  
unsafe, for though it is fit that every Magistrate  
or Minister should be an honest man, yet every  
honest man is not fit to be a Magistrate or a Mi-  
nister, I am perswaded that there are fewer,  
converted and regenerated in this last ten yeares  
notwithstanding the multiplicities of Sermons  
and glorious freedome of the Gospell, then there  
was in ten yeares before; though there was  
scarce then one Sermon for many since, because  
the generallity of people neglect a soule searching  
powerfull, learned Ministry and follow others  
who though they may be Godly, yet are but  
a voyce in comparison; there may be some  
persons which are not called to the Barre that  
are fit, and able to be Iudges, men famous for  
Godlines

Godlines and excellent in wisdom and reason,  
which must be the life of all human lawes with-  
out exception, but that any man should be fit for  
such an imployment that hath not a good stocke  
of learning and discretion, as some men seeme  
to insinuate; I confesse it is above my apprehensi-  
on; I doe exceedingly honor the whole fabricke  
and forme of the Israeliticall pollicie; and cer-  
tainely no Councell can well governe any State,  
where Christ is profest; that neglecting that sa-  
cred Law, shall fetch the Rules and limits of Ju-  
stice and equity from other histories, for human  
prudence is in many things blinde, and in others  
perverse; & he is but a profane estimator of Gods  
VVord, that shall thinke any human Lawes to  
be as good as the Lawes of God; it is true that  
since Christs time the Scepter is departed from  
Judah, and the Law-giver from among his  
feet, but the Equitie of that Iudiciall Law  
which shines in those Institutes is Morall and  
perpetuall; Circumstances only being chang-  
ed, and some particular cases excepted, accord-  
ing to the nature or disposition of severall people,  
some requiring a straiter bridle then others;  
for was there ever such wise Kings in the world  
as Moses, David, and Solomon, whose fa-  
mous Acts recorded in Scriptures, are not onely  
propounded to us as examples of Pietie; but of  
true Prudence and VVisdom; and the Gentills,  
even the wisest amongst them as Solon and  
Plato acknowledged Moses Lawes, to be the  
best and most learned and travailed into Pha-  
nicia

nicia, Syria, and Egypt, to be acquainted  
with the people of God; and their Lawes; and  
because Plato borrowed so much from Moles  
therefore hee is called Mosen Atticum, and  
Pythagoras spent two and twenty yeares with  
the Priests and Prophets, and then went into Ita-  
ly where hee instructed six hundred Schollers in  
the wisdome of Moles and the Egyptian  
writers called Moles, Andra, Daumaston ki  
deion, Virum admirandum ac divinum,  
certainly the Platonists were therefore counted  
the best Phylosophers, because they came neereſt  
to Moles Law, and had it not been for Monar-  
chicall Government all the world had long since  
been governed by the Lawes of God in matters  
of Civill Justice; that high commendations which  
is given of our Lawes, that if Adam had not  
sinned in Paradise all the world should have been  
governed by the Common Law of England, is  
either Complementall and Poeticall, or els must  
arise from that Maxime, that the Law of  
England is grounded upon the Eternall Law  
of God right reason and pure naturall principles  
and that sentence of better it is to go to the foun-  
taine then to follow the streames, is very ex-  
cellent, if it be rightly understood, of the Law  
of God which is the fountaine of all true Justice,  
Iosephus sayes, that Ptolomy Phyladel-  
phus, the most prudent of the Egyptian Kings,  
when Theopraft had sent him Moles Law in  
Hebrew, he sent Ambassadors to the Iewes  
to intreat them to send men skilfull in Hebrew  
and

land Greeke to translate it into Greeke, which  
being done hee made it in force throughout his  
Dominions; but how little doe Christians prize  
this good Law of God, 1 Tim. 1. 8. which place  
must needs be intended of the Iudiciall Law, as  
my honored friend Mr. Peters hath rightly ob-  
served, for he speaks of the Law against Mur-  
derers and VVhoremongers; did Plato and those  
famous Law-givers light their Candle at Moses  
Law, making use of Scripture for Civill wise-  
dome, though not for their Religion? and shall  
Christians that have such a Treasure in their  
hands as the holy Lawes of God, make no use of  
it for the Civill pollicie of States for which the  
Iudiciall Law was principally intended? I ne-  
ver understood any other Reason of Clergy mens  
sitting in great Councells, but that no Law might  
be enacted till it were examined by the Law of  
God, and the Levites being Iudges amongst the  
Iewes does not prove that one man may have  
severall callings, for all true reputation consists  
in the discharge of a mans proper profession, but  
that the Law of God was as their Civill or Com-  
mon Law, Iustice is the end of the Law, the  
Law is the Commonwealths servant; the Magi-  
strate is Gods Party, and the Image of God;  
therefore the Law must be in substance accord-  
ing to the modell of the Law of God. Blessed be  
God for the many good Lawes that have been  
made since Ianuary 30. 1648. yet still I heare  
that the great cry in England is Reformation of  
Lawes no doubt there may be abuses and errors  
specially Legum;

specially in the practicall part of the Law, and  
 I know, it is and hath been long in your Honors  
 Breasts to Rectify and Reforme them, and to  
 settle an expedient for speedy, cheap, and sure  
 1 Justice to run downe, not by drops, but like a  
 mighty streame. Amos 5. 29. in a quicke,  
 constant and invariable way; I confesse I am  
 something troubled at the diversitie of honest  
 mens opinions in this particular; some looke upon  
 it as a more difficult worke then ~~at~~ dishing the  
 2 Tirannicall Government, that Lawyers will  
 struggle as much for their interests, as Bishops did,  
 that many honest men must be disobliged who  
 have been cordiall to the State, and must suffer  
 Diminution in point of Fies, and so conclude  
 that the worke is not done, because it cannot be  
 3 done, though it be the earnest desire of all honest  
 men, yet the difficulty of the worke discourages  
 the enterprise, as Columbas and others who  
 discovered the westerne Plantations knew that  
 there was Land there; but lookt upon the voyage  
 4 as insuperable, whereas (to my weake apprehension)  
 there will be no such great difficulty in  
 the thing, for first as to suites already depending  
 either they are for weight and number like the  
 sands of the Sea, in comparison or may be all  
 ended in a few monthes; indeed after Civill  
 warrs, what by reason of former obstructions  
 in Courts of Justice; and personall Animosities  
 there must needes be abundance of suites, and  
 therefore in Germany, France, and other Na-  
 tions upon the settlement of a Peace, they usually  
 passe

passe an Act of Oblivion or grant Commissions  
 for determining them in a summary way, dis-  
 pensing with the solemnities of their Imperiall  
 Constitutions and municipall wayes of proceed-  
 ings, the people having been so exhausted by the  
 wars, being not able to undergoe tedious Circu-  
 larities in their Law-matters; for the reme-  
 dy would prove worse then the disease; and then  
 for the future, men will not be so contentious,  
 when they see that it is in vaine to begin or de-  
 fend unjust or vexatious causes when delatorie  
 and declinatorie pleas and exceptions (like the  
 Sea-marks) are to be avoyded, and will not be  
 allowed; for this I observe, that no man wages  
 Law, but in hopes to cast his adversary, if not by  
 the merit of the Cause, yet by crosse suites and  
 clapping great Actions upon him who is not able  
 to give Bayle thereunto, or by the Defendants  
 wearying out the Plaintiffe, and forcing him to  
 become Recreant, like the Tryall by battaile, if  
 the Defendants Champion can hold out so many  
 houres his innocence is presumed, or like the Ty-  
 rant that threatned Death to one, unlesse he  
 would make his Asse to speake as Balaams did;  
 which hee undertooke to doe in three years; and  
 his friends judging him to be in a desperate con-  
 dition, he said, that within that time, either he  
 or the Tyrant, or the Asse would be dead; but  
 when men shall peeceive that it is but an expence  
 of time and of coyne, to defend unjust suites, or to  
 Comence frivolous or malicious Actions; the par-  
 ties will agree, and there will not be one suite of

Twenty, and for difficult matters experience shewes us that speciall verdicts are very rare, and not one Exchequer Chamber cause of one hundred; As for the time of this Reformation, no doubt but the sooner the better, matters of safety and security against common Enemies, and dangers, being in the first place lookt after and thoroughly provided for; otherwayes it is but to looke after the bootie before the victory be wholly obtayned, but then with all possible expedition because as to the malignants in England, specially such as make any Consciencious scruples about great Mutations there is nothing will so soone win their hearts and settle their mindes in conformitie to the present government as the Regulating of the Course of Iustice which belongs to all men as men onely, and not as Christians; it is not the force of power but the force of reason that conquers hearts, and certainly as the spring is best for purging naturall bodyes, so is the spring of a Commonwealth the most proper season for rectifying bodyes politique. when the wheelles of Reformation are well oyled, and in a true motion, no man thinks himselfe a looser, though he suffer in his particular, because the publique is a gainer, and it is but the Law and necessity of the times, but let that motion cease and the clock stand a while there comes a rust; & it is difficult to raise the Bell in ringing, and that which before would have been counted a just and necessary reformation will be called (by persons interested in point of lucre) a dangerous innovation. But it is

For in Law as it is in Religion; It was great wisdom  
done to put downe and extirpate the Hierarchie  
before any order or government was agreed upon,  
but if there were ten grievances for one in the  
Law, it would be lesse mischievous to Continue  
them all then to have no Law at all, for should  
the force of the Law be suspended but one day  
scarce a man living but hath some enemy or other  
that would destroy him in body or estate in that  
time; Nor is it lawfull for any Iudge but onely  
for the supreme authority to remove a stone  
which is ill placed in the building; Lawes that are  
made by publique consent are not to be judged or  
censured by any but the Law makers, because  
by them all judgement is made; as Iustice (which  
is to doe reason to every man) is the end of the  
Law so the Law must be the rule of that Iustice;  
a Iudge must not judge of Lawes, but according  
to Lawes. and no man must be wiser then the  
Law, are excellent maximes, the Law is the  
hedge of every State, and he that breaks downe  
the hedge shall be bitten with Serpents: I confesse  
it would be most honorable for the Reverend  
Iudges and learned practisers of the Law to pre-  
sent an expedient to that good effect; and to doe  
it so effectually as to challenge all rationally know-  
ing men to finde out a better; Men that travaile  
a Road daily can the best tell every deep and dan-  
gerous step in it, it is no such hard matter to ob-  
serve where and how honest causes many times  
miscary and dye for want of formall and Regu-  
lar proceedings occasioned through the want of  
friends

friends or money as many poore sicke people dye  
for want of looking to; it is no such hard matter  
to discover the defects and errors in a mans pro-  
fession, nor to propound an expedient for Civill  
Iustice, to satisfy every honest man without  
hurting any mans person, or destroying him in  
his livelyhood onely pareing the nayles of some  
superfluities, but as there was no light in the  
beginning till the Lord was pleased to say, Let  
there be light, which was not onely an impa-  
rative but an operative word, so in the infancie  
of a Commonwealth every thing is to be done in  
order; as many a man may lye long sicke with-  
out any fault in the Physician, physique, or pa-  
tient, so may it be in a body Politique, weighty  
stones require a long time to be layd in a build-  
ing, & sometimes the impatience of the sicke Pa-  
tient records and hindereth the cure. I crave leave  
to say a word in faithfulness to the Reverend and  
learned practisers of the Law my honored Fa-  
thers, and beloved Brethren, this is my opinion  
of us, if we be like the willow that will bow and  
bend and help forward a reformation purely to  
purge the drosse, and to take away all the Tin  
that is in our profession by rooting up those un-  
necessary delays which are like pricking bryers  
and brambles about the Vine of Iustice retayning  
but what is morall and rationall; Iudging that  
to be Law which is a decree of practise, reason  
agreeing with the Law naturall and eternall,  
then shall we be Iudges as at the first & Counsel-

**Virimus.** Thus as at the beginning, I say in that case we live;  
hnd

but if we be like the Oake that will rather break  
then bow, if we stand upon the Excellency and  
the Antiquity of our Lawes because they came  
in with the Romans and were never altered **1**  
by Danes, Saxons, or Normans, then it is  
dearh, and so it will be of all other professions or **Morimur**  
misteries where people finde themselves grieved  
and straitned in their liberties what ever ques-  
tions may be made; as what will you destroy the  
Law? if they cannot untye the knot they will  
cut it, they will have a Law but it shall be for  
their owne good, and so plaine that they may un-  
derstand it, els they will not be bound by it;  
the Law is but a servant to the Commonwealth  
if it be found inconvenient or mischievous in **2**  
Theorie or practise it must be changed, and no  
doubt but many formalities and ceremonies must  
be buried in the sepulcher of Monatchy, many  
old formes and cursary observations which exalt  
themselves must like the Ceremoniall Lawes  
of the Iewes vanish and dissolve; a learned Iudge  
shall not be directed in making Orders, or giv-  
ing Rules by the ancientest Clarke, but what is  
morall, rationall and equitable according to the  
judgement of Godly learned men shall be the **3**  
Tract and Course of every Court; and Law and  
Equity (which are the greatest antagonists in  
the world) shall be made friends and looke the  
same way, I say not in substance, but many  
ceremonies and formalities in the practise of the  
Law must vanish upon the settlement of the  
Commonwealth upon its true Basis even as the  
old

Here the  
author has  
an eye to  
the office  
the King  
Coroner &  
Attorney  
as proper  
to be abo-  
lished  
in  
the  
sepulcher  
of  
Monarchy

old shadowes and Legall ceremonies of the Jewes  
did disappare and vanish at the coming of the  
substance, but wee know that there was much  
strugling to maintaine them, and the Apostles did  
not absolutely condemne such as were zealous  
for their old practises, they thought it better to  
temporize a little, and to give the Ceremonies  
a decent funerall gradually as the people were  
able to leave it rather then to struggle too much  
and destroy all that are contrary minded, and  
Pauls counsell in the 15. of the Acts is full of  
divine wisdom, that where God hath put no  
difference betweene Christians, but purified  
their hearts by faith they should not oppresse one  
another through difference of opinions, though it  
was about a great ordinance ( a Scripture that  
should make many Christians ashamed for re-  
fusing to joyne & walke with such in Christian  
societies that are not in every thing alike minded  
with them) all honest Patriots and faithfull ser-  
vants to the Commonwealth are not happily of  
the same judgement about the Reformation of  
the Lawes and setting the course of the pra-  
ctise, yet are not therefore to differ in affection,  
but being intent upon the popular utility, and  
therein all agreeing, there is much prudence re-  
quired, not to disoblige honest men so to reforme  
for the publique good as not to destroy private  
Relations, the Monks and Friars had a mainte-  
nance upon the dissolutions of Monasteries, and  
God forbid that any man that hath an office or  
employment which is not evill in it selfe but by  
accident,

accident, should be destroyed & turned a begging  
I hope we are none of us possesse with that pernicious  
principle of the Popes infallibility, nor much  
taken with that tale of Counsell given to our  
late King in Spayne upon a set of Diamond  
buttons that he had in his dublet all fastned by  
one thred, one of them slipping they all fell off,  
sayes a Grandee there, so it will be Sir in Eng-  
land if you part with an inche of your preroga-  
tive, if you suffer any reformation it will be your  
destruction, we see what became of it; I pre-  
sume better things of my honored breithren in  
England: Let us not be like that generation of  
men the Bishops that hated to be reformed; so  
the Commonwealth flourish it is no matter what  
becomes of our practizes; wee are members of  
that Body, and if it goe well with the State it  
cannot goe amisse with us; God forbid that any  
one of us should be counted of so bad and corrupt  
a principle, as rather to keep three Nations in a  
lingring consumption then deny our selves in  
point of diminution of gaine, it is not necessary  
that we should live, much lesse exact great mat-  
ters, but that iustice be easie and speedie, and  
mercy shorne to the poore is the only thing neces-  
sary; Indeed the the greatest part of my feare is,  
that many Godly honest hearts are possesse with  
an opinion that knowledge is not requisite in a  
Commonwealth as under a Monarchy, as if  
learning was onely for a Court and for the splen-  
dor of Majestie, which indeed is the glory of all  
Nations.

The

The Lord deliver England from three sorts  
of Mountebanks, Iudges, Ministers, and Phy-  
sicians, that have but one saddle for all horses,  
that getting upon a bench talke of great cures,  
and if they cure one for a hundred that miscarie;  
they are admired, like some old witches; not  
knowing the reason or cause of any effect or ope-  
ration, which is the onely currant learning, one  
mans reason (like his money) being as good as  
anothers; the grand reason why the learned  
Iudges in E. 3. and H. 6. and E. 4. times, and  
since, have not endeavored a Reformation of the  
Lawes hath been for want of consideration to  
what end the Law was ordained; they have been  
very learned in book cases; in the historicall part,  
that such a Case was so adjudged; but the rea-  
son of that Iudgement, whether for the publike  
good or to advance prerogative they look not af-  
ter, neglecting the polliticall part and end of the  
Law: And not tracing the Kings of England,  
in their foundations and footsteps of Tyrannie;  
in so conferring all places and offices of Iustice  
in the severall Courts that it might mount (like  
a Piramie) to advance prerogative; but certain-  
ly the greatest miserie to an Innocent is the igno-  
rance of the Iudge for what conscience can  
there be where there is no science, what Iustice  
can be expected from such (though honest and  
godly men) that neither know what Iustice is,  
nor what Law the rule of Iustice is, nor why  
such a Case is Law, but doe Iustice right or  
wrong, as we say Proverbially, if the Plain-  
tiffe

tiſſe demand a hundred pound give him fifty pound to make them friends; and if a tall man have a ſhort cloake, and a low man have a long cloake let the tall man have the long cloake for conveniencie; and truly Title Conveniency will be very large; indeed the Law ought to be plaine and eaſie, obvious to every mans ſence & apprehenſion; but if every man did know the Law, that is not all that is requiſite in a Judge.

There is firſt, Patience; to heare all that can be ſaid, which men that know but little (though never ſo honeſt) will not have, for thoſe that have but little ſcience quickly pronounce ſentence; a wiſe man never thinks he hath heard Parties and Councell ſpeake enough. There is doubtleſſe much learning required in a Miniſter to be able to ſpeake to a Caſe of Conſcience, to compare Scripture with Scripture, and to ſearch for Truth as in Mynes, which is a laborious work, indeed if there were a plaine Precept for every duty, and a litterall expreſſe prohibition againſt every ſin, there would be the leſſe need of learning in the Miniſtery; but many truthes lying deep, (though every believer hath the Spirit of God, to apply the Blood of Chriſt to his owne ſoule) yet without the bucket of human learning, and ſtrength of reaſon, he will draw but little for the good of others; the not underſtanding whereof hath already introduced a grand error, that many groſſe ſins are no ſins, becauſe not litterally forbidden, and many duties neglected, becauſe

3  
Pauca  
recenſen-  
tes facile  
pronun-  
ciant.

5  
not

Cura a-  
nima-  
rum est  
cura cu-  
rarum.

not commanded in expresse tearmes in Scripture, though by necessary deductions made manifest by the help of reason; though Lea, Rachell, and Sarah furnished their husbands with other women, and that many of the Patriarks had many wives, yet there is no such Law now; though the Scripture say, we are to give an account of every action, yet we shall be accountable as well for our idlenes; it is not the words but the meaning of the  
1 Scripture which is Scripture, if otherwise, the Papist hath as much to say for his Transubstantiation, and Arminians for generall redemption, as we for any Article of our faith: It is not for bunglers to take upon them the charge of soules; And there is much learning requisite in a Physician to know the principles of mans Composition, the nature of Spirits, the nature, causes, Symptomes, and differences of the severall diseases, and the method and manner of curing them; the knowledge of hearbs, flowers, plants, roots, trees, mettles, minerall, druggs; and how to choose and prepare medicines, with infinit other particulars which require a whole man to attaine a competent measure or knowledge therein; and God forbid that any Empericke should be suffered to trye experiments upon so noble a subject as the body of man, and though sincerity of affection may countervayle depth of Iudgement in private matters, and advises; yet in things of publike concernement, it will be but a blind  
2 Zeale to judge according to events, for hard and great matters will arise in Iudgement. Exod.

18. 26. but the part of a Iudge is more difficult  
in some respects specially in point of time. A Mi-  
nister hath a weeke happily for his Sermon, and  
seldome any disease so violent, but the Physician  
may consult about it; but where many people de-  
mand Iustice at an Assises, there is not onely a  
promptitude of elocution, but much science requi-  
site to give quicke dispatch, which is the Clyents  
joy, and Iudgement is something more then sci-  
ence. Be instructed ye Iudges of the earth! but be Erudim.  
consciencious for learning, and a good Conscience ni.  
are two of the bravest supports in the world; be-  
cause a man cannot be deprived of the first in this  
world, nor of the other in the world to come, and  
Iudges are so far to be skild in the Law of God,  
that in all causes coming before them they are to  
warne the Clyents that they trespassse not against  
the Lord, 2 Chron. 19. 10. If this learning  
should fall (which I hope I shall never live to see)  
then farewell to Ministers, and after that, no  
more Magistrates.

Secondly, Prudence; to answer all objections  
and cavillations that will be brought to put life  
into a dead Cause; for in most great suites the  
parties Litigant commonly thinke that they are  
both in the right, and if the matter be heard by  
no wiser men then themselves, how shall be that  
is in the wrong ever come to see his Error? and  
this Prudence in a Iudge consists principally in  
giving satisfaction to the hearers, that the sen-  
tence is Iust, and if possible to satisfy him against  
whom Iudgement is given, that he hath no wrong  
done him.

d 2

Thirdly,

Thirdly, Iustice; which must respect the cause  
and not the person; Iudges were pictured blind  
and the Areopagites gave sentence in the dark;  
Thou shalt not pitie the poore in Iudgement  
(though it be plausible (and naturall for tender  
hearted men especially so to doe yet) God ab-  
horrs it.

Fourthly, There is required Mercy; after  
Iudgement, the poore mans condition is to be  
considered, for, if Iustice be wound up a peg too  
high in the Execution of it, it breaks Summa  
Iusticia is the degeneration of it.

But by this learning I am far from understand-  
ing any Craft or Artificiall subtilities in taking  
legall exceptions for the quashing of Inditements  
and thereby to save a witch or a murderer from  
the Gallowes, or to arrest the Iudgement when  
the money is conscionably due to the Plaintiffe,  
this is none of that wisdom which Solomon  
desired, 1 Kings 3. 9. which is requisite in a  
Iudge; it is a wise and understanding heart to  
discerne Iudgement betweene good and bad,  
truth and falshood, a righteous and just cause,  
from that which onely is so in appearance the  
simplicity of the Dove in doeing wrong to no  
man, and the wisdom of the Serpent, to see  
that by subtiltie in pleadings, unnecessary de-  
layes, captious interpretations, and clamorous im-  
portunities, an honest cause be not delayed, or  
overthrowne; marke I beseech you, what a Iudge  
Prince Iob was Chap. 29. 11. when the eare  
heard me, then it blessed me, and when the eye  
saw

saw me, it gave witnes to me, hearers had not words enough to praise my eloquence, hee was so admired, that any one but Iob would have been proud of halfe so many acclamations. ver. 12, 13, 14. Because I delivered the poore that cryed, and the fatherlesse, and him that had none to help him; the blessing of him that was ready to perish came upon me, and I caused the widowes heart to sing for joy. I put on righteousness and it clothed me, my Iudgement was as a robe & a diademe, the poore oppressed ones gave him 10000. benedictions, the widow owed to his care, the conservation of her children; and by banishing sadness from her looks he made her life comfortable, and her mouth publisht his praise; the fatherlesse, being vertuously educated, were in a better condition, then when they had a father; though Kings adorne themselves with purple, yet they minde their pleasures and honors more then doing Iustice to the friendlesse; but Iobs principle ornament and garment, Crowne, and Diademe, was Iustice. I was eyes to the blinde, and feet was I to the lame, I was a father to the poore, and the cause which I knew not, I searched out, hee mixed the quallitie of a father with that of a Iudge, granting executions against poore men with a bleeding heart; melting to thinke that such as are lame, and blinde, should be ordered to run, and see like those who are to lye in prison for one hundred pound when they are not worth twenty pounds; certainly the most honorable title is to be stiled a father of the poore (for what need

- 1 is there of rich men, but onely to doe good to the poore ? ) and though a Iudge must not pitie the poore in Iudgement, yet after Iudgement pronounced there is place for mercy, which is but
- 2 Iustice; and before sentence the poore mans interest ought to be so deere & precious to the Iudge as not to pronounce any sentence against him till his cause be thoroughly not onely opened, but studied, and when the poore had none or but little Councell, Iob was as well their Advocate as their Iudge; As by the wisdom of the Law of England the Iudge is to be a Councell for the
- 3 prisoner in matter of life and death, so was Iustice Iob a Councell for poore men in all Civill Causes; and would not let any man lye in prison for a debt untill he had examined the justnes of it, and that it was cleerely due as well in equity as by Law, and his justice is most conspicuous
- 4 Iob 31. 13. If I did despise the cause of my manservant, or of my maid servant, when they contended with mee; hee heard the complaint of his slaves, he permitted every man to speake for himselfe before he be hayled to prison, to alledge reasons why hee ought not to be carryed thither, and the ground of such his supereminent Iustice was ver. 14. 15. VVhat then shall I doe when God riseth up, and when he visiteth what shall I answer him? did not he that made me in the wombe, make him? and did not one fashion us in the wombe? that though he was a Iudge upon earth, yet he was a servant to the God of heaven, who would enter into judgement with him, that though

though the condition of the Iudge, and the Client  
be different, yet their birth is alike, God is Fa-  
ther of them both, the Clients body molded of dirt,  
and the Iudges not formed of any nobler matter,  
and that both of them had the honor of being  
formed by the hand of God, and both their soules  
made after his Image, as if Iudge Iob and his  
slaves were Copartners or Tenants in Common;  
that Princely spirit goes on, and from ver. 16.  
to ver. 25. makes the most incomparable chal-  
lenge that ever the people heard of; If I have  
withheld the poore from their desire, or have  
caused the eyes of the widow to faile; Or have  
eaten my morsell alone, and the fatherlesse hath  
not eaten thereof: (for from my youth hee was  
brought up with me, as with a father; and I have  
guided her from my mothers wombe.) If I have  
seene any perish for want of cloathing, or any  
poore without covering; if his loynes have not  
blessed me, and if hee were not warmed with the  
fleece of my Sheep; if I have lift up my hand a-  
gainst the fatherlesse, when I saw my help in  
the gate; then let mine Arme fall from my  
shoulder-blade and mine arme be broken from  
the bone; for destruction from God was a terror  
to me, and by reason of his highnes I could not  
endure; if I have made gold my hope, or have  
said to the fine gold, thou art my confidence; if  
I rejoyced because my wealth was great, and be-  
cause mine hand had gotten much; if I rejoyced  
at the destruction of him that hated me, or lifted  
up my selfe when evill found him. The stranger  
did

did not lodge in the street, but I opened my doores  
to the traveller. If I used to keep guard at my  
study-doore that suitors could not speake with  
1 me without a fee; if I sent a man back with a  
shamefull deniall; if I did not minister speedy  
justice to the poore for the love of iustice; and  
to the rich for a small matter; when I sate in the  
2 City-gate where the Court of iustice were kept  
that every man might see and heare the reasons  
of my proceedings; if I were not as tender of Cli-  
ents and Petitioners as if we had tumbled in one  
3 belly together, and suckt the same milke; if I  
have not used my power to tame the insolence of  
proud spirits, making them examples by death  
or other penalties, where their wicked lives had  
4 given scandales, if the wooll of my flocke hath  
not defended the poore from the stormes and rigor  
of winter; if I have ill treated the Orphants and  
let one brother feast & brave it, and the younger  
children to be all beggars, or be fed at the chari-  
ty of the elder brother; if I have confidence in  
the merit of the person & not in the justice of the  
Cause; if I have more esteeme of birth then ver-  
5 tue, and preferred greatnes before pietie; I then  
wish that that guiltie part may be torne from  
my body and that to terrifie all Iudges that abuse  
their power; then let my arme be broken from  
the bone by the infamous hangman; for Mariners  
are not in so much feare of the Tempest in win-  
ter as I stand in awe of the anger of the great  
6 Iudge. If mine enemies miserie have been any  
pleasure to me; if I have thought my selfe better  
then

then my neighbours; because I was richer; if I were ever overcome by threats, or corrupted by presents, to pervert Iudgement; if my constancy was ever swaken by any bribe; or if ever money had more power over my minde then reason; if I were ever cruell to any man and made dice of his bones; though the men of my tabernacle said ver. 3. Oh that we had of his flesh, we cannot be satisfied; I had servants and officers enough, not onely to have burried any man to prison to have repaired my honor, or contented my passion, but such as also would have cut them in peeces, and devoured them; if I have not helpe every man to his Lands that had right to them without drawing teares from their eyes by tedious attendances, then I am content not only, that heaven should curse my lands (that for wheat which I shall sow I may reap but thistles) but to be tormented with an eternity of miseries: May I crave leave to insert an historicall observation?

In Holand after they had given a writ of Ejectment to Monarchy & the Masse, the Courts of Iustice for a time went on in their tedious formalities; which so discontented the people (their Law suites taking them off from their trades with dilatorie and costly attendances) that they began to repent themselves of their so deere purchase of liberties; Doctor Walæus professor then at Leiden, a grave, judicious man, having by Scripture and reason satisfied and quieted many exasperated mindes, that the chief Magistrates of the Provinces, ought in the first place, principally to intend

intend security, and laying foundations (where  
the superstructures will be easie) then applyed  
himselfe to the Senators in an oration, which  
though I doe not affect the mixing of Latin in an  
English discourse, yet least the liquor should be  
viciated by powring it out into another vessell, I  
thinke fit to give you his owne words, speaking of  
Judges and Advocates, by way of interrogation,  
or admiration, he saith; Nos qui sumus Rei-  
publicæ Christianæ Candidati; tales re-  
spiciemus & retinebimus Iudices ac Le-  
gulares, quos Cicero vocat, præcones Acti-  
onum, Cantores formularum, & Aucupes  
syllabarum; ut qui cadat, in litera, cadit in  
causa. Absit; longe absit; nos tales habe-  
bimus Iudices & Advocatos qui Deo no-  
verint dare quod suum est, & populo quod  
suum est; plana vera; & immota præscri-  
pta Iusticiæ Deo placent, si aliqua con-  
suetudo sit in contrarium, præferatur an-  
tiquus ille dierum; nulla debet præscriptio  
prævalere contra Verbum Dei, quia veri-  
tas antiquior est falso; vera & suprema Dei  
Lex architectonica, omnibus Legibus mu-  
nicipalibus est præferenda; quia hec sola  
omnibus alijs præscribit modum, ac for-  
mam; necesse enim est aut leges vestras  
præscribere legibus Dei; aut leges Dei  
præscribere vestris; si priori modo, non  
estis Dei servi, Ejus etenim servi estis cui  
estis obedientes, scitote vero administrato-  
res Reipublicæ rationem Legum suarum  
summo

Summo moderatori Deo reddere teneri nec  
 valebit argumentum patribus Reipublicæ  
 uti invenimus leges, & statuta, sic ea re-  
 liquimus; quia boni Concilij est, aut leges  
 corruptas mutare aut eorum officia defere-  
 re quomodo enim pertinet Romana lex ad  
 Christianum, nisi à Deo approbetur? Pon-  
 tificij sublevant & reformant Leges Civi-  
 les per Ius Canonicum non à scripturis,  
 sed Paparum decretis, Concilij, ac Pa-  
 trum sentencijs, desumptis, nos vero nul-  
 lum agnoscimus Ius Canonicum nisi quod  
 ex sacro Dei Verbo aut ex ejus certa &  
 constanti analogia colligatur; absurdum  
 est dicere, leges priores esse puriores, aut  
 antiquiores, meliores, quomodo enim  
 Mancipij leges salubres condere valeant,  
 & nolunt Monarchæ Cedere populo in  
 materia libertatis; quælibet bona lex est  
 precium sanguinis, & in Regione & Re-  
 ligione Catholica impossibile est Leges  
 Civiles esse puras, quia Religio & Lex  
 inter tolæres fiunt ac in permixtæ, ubi pu-  
 ra Religio ibi pura Lex Civilis; Corrupta  
 Religio Tirannica Lex, reformatio Re-  
 ligionis necessario ergo inducit mutatio-  
 nem legum Civilium, non quoad funda-  
 mentalia vitæ; membrorum ac proprieta-  
 tis, sed quoad formulas ac solemnitates Iu-  
 ris, quæ formulæ Legis non sunt ipsa Lex;  
 And much more to the same effect by learned  
 Walæus; which oration of his, tooke such im-

pression, that within a moneth after, the forme of  
Legall proceedings received such an alteration  
and abbreviation, that whereas before according  
to Imperiall constitutions, a suite in Law contin-  
ued three or foure yeeres, and the best purse at  
last prevailed, causes were ordinarily ended in a  
moneth; and if the Plaintiff cannot bring his cause  
to a period in three moneths he is dismiss of course,  
unlesse it be necessary to send Commissions beyond  
seas between Merchant and Merchants, or in  
very difficult cases, and where the witnesses are  
in forreigne parts rare; The contrary practise  
whereunto is but as a sweet harmonie to Satan,  
for does not he laugh to see a murderer escape  
through a misnaming or mistake in the Indict-  
ment; and a poore man that cannot read hanged  
for a sheep, or some corne taken to relieve his  
poore wife and children; to see a man that hath  
an estate to walke abroad and confront his cre-  
ditors (though a prisoner in execution) and a  
poore wretch not worth ten pounds thrust into a  
hole untill he pay one hundred pounds, which he  
is no more able to doe then the Phylosopher to dry  
the sea with an Oyster-shell; It is not Cor gau-  
dium to him, to heare learned men say, that the  
Plaintiffe hath a cleere right and title to the  
Land or money demanded, but because of some  
mistake in the bill or proceedings he must pay  
costs to the Defendant, that is the wrong doer;  
Blessed God! did thy sacred Majestie dispence  
with the breach of thy holy Law, to save the life  
of an Oxe or a Sheep, that should fall into a pic

On the Sabbath day, and shall not thy servants  
dispence with a circumstance (where the right  
plainely appeares) to save the life of a family;  
nothing is substanciall in a course of Iustice but  
what is equall, reasonable, and good, all other  
formes or methodes are but in effect Poperie, or  
Turcisme, as being a slavery to mens persons, or  
estates, and to be abolisht by vertue of the Cove-  
nant which in the equity of that branch of the  
Hierarchy I speake of the Ceremoniall and Cir-  
cumstanciall formes and proceedings which are  
costly, delatory, and mortiferous; but the essence  
of the Law like the substance of the doctrine of  
the Church of England (truly so called, not as  
Constituted in a Gospell order, but in opposition  
to Rome as Antichrist is said to sit in the Temple  
of God, and Rome called a Church in opposi-  
tion to Turks and Pagans) is in most things  
inviolable, inalterable, and immutable, for in-  
deed the Law of England is ancienter then  
books, the maine pillar whereof is the righteous  
Law of God, according to which the reformation  
must be, otherwise it is impossible to have any  
settled peace in a Commonwealth, where every  
one does or may study Scripture; it is pure solid  
reason, whereof to deprive any Law, Custome,  
or Course of a Court, is to take away the  
soule from man, for where the Law or any  
Course of Practise is taken upon trust by tradi-  
tion and not upon election and choice of reason,  
the greatest tyranny and oppression is exercised  
by collour of that Law which puts oppression  
both

Dr. & B

both into one Act and an Art, but then this Law must be publique reason, that which the Iudicious and most learned men judge so to be, not the sense or Iudgement of any private man, for that will be as dangerous to the Commonwealth as the private interpretation of Scripture arising out of some mens braines, and not out of the Scripture it selfe, is to their soules. 2 Pet. 1. 20. and 3. 16. by misinterpreting and drawing them violently from the true sense, to a false one; to uphold their errors as it is possible some may uphold old errors against new truthes for advantage sake; for there is a remnant of old Adam in the best man. The two great enemies that St. Paul had, were two Smiths, the silver Smith, and the Copper Smith that got much money by making silver and copper chaines, or Image to the Heathen Gods, and Goddeses, Acts 25. 24. to the 28. great is Diana: and 1 Tim. 4. 14.

Now because it is of very high concernement for all that are servants to the Commonwealth in publique employments, to live in the opinion of all good men as the best and strongest fortification and engagement to faithfulness and diligence, therefore having received some loving advertisements from some faithfull friends in England, as if we proceeded here irregularly or arbitrarily in matters of Iustice; that some turned the Law into Preaching that had other busines to do; and that Ministers are harshly dealt with, or to that effect, knowing that truth is very welcome and reason very prevalent with your Honors;

wors. I crave leave to answer, first, as to the  
administration of Civill Justice in this Province,  
thus it stands; my Lord Lieutenant (the dayes  
of whose life, the Lord of life multiply and sweet-  
ten to the further Terror of his Enemies, and  
greater comfort of his deere servants) upon ma-  
ny petitions from the Inhabitants of the Province  
of Munster was pleased to revive the Presiden-  
cie Court there as formerly; consisting of the  
Lord President, two Gownemen, v z a first and  
second Justice, and other Commissioners.

My Lord Deputie (who is a blessed Instru-  
ment and indefatigable in the works of holines  
and righteousness) for the great ease and safety  
of the people, hath altered the Provinciaall Court  
into County Courts; that whereas before the peo-  
ple travailed forty or fifty miles, now their dis-  
ferences are ended at home in the nature of As-  
sises or sittings; And the Honorable Commis-  
sioners of Parliament promoting the true liberties  
and freedom of the people, have given great  
ease to them in taking away some needlesse of-  
fices and in matter of Fees, there being seldome  
twenty shillings spent in a cause by all parties,  
unlesse it be in Councells Fees, which are ascer-  
tained, and but very small in comparison; I doe  
not in the twenty shillings include the charge of  
witnesses which yet is very small, not going out  
of their owne County; but the Fees usuall which  
are allowed to the officers, Iury, Clerks, and  
Attorneys (for the Court hath not any) every  
man pleading his owne Cause, which I observe

to be a good way for discovering the truth; The forme and method of proceedings hath not by me been altered in any point considerable; but indeed the originall constitution of the Court seeme to me to be excellent in foure particulars.

The first proces of the Churt hath ever been a summons in the nature of a Subpena, then an attatchement or distresse of the defendants goods, not restraining his person but for matter of Contempt, or upon very just and reasonable cause.

Secondly, It is a mixt Court, and the Bill may containe both Law and equitie whereby halfe the suites in the Province are ended or prevented, but hath no Cognizance of Pleas reall concerning titles of Land.

Thirdly, The Cause is heard and ended as soone as it is ripe for hearing; indeed herein is some alteration, for whereas formerly there were but two or three sittings in a yeare; the Iustices and practizers attending the upper Courts at Dublin, in the Terme-time, and so causes depended long; Now (having no other busines to doe) wee end the difference as soone as it is prepared for a hearing, which some (how Iustly let wise men Iudge) have censured to be an inovation and precipitous Iustice; indeed precipitancy is the Stepmother of Iustice, and must as carefully be avoided as falling from a Rocke. but that is to heare and determine before both parties are ready or had convenient time so to be; otherwise when a Cause is ripe for sentence why should not the Court put in the Sickle? a speedy tryall

tryall is the Plaintiffs joy and just Iudgement  
delayed may prove worse then an unrighteous  
sentence speedily pronounced.

Fourthly, There is a great difference between  
the proceedings in England, and the ancient  
course of this Court in point of payment of debts;  
for debts are payd by instalment as the Defen-  
dants are able to pay them ( a most excellent and  
admirable composition of a Court ) for the case  
of poore Ireland stands thus; the poore English  
who through Gods mercy saved their lives, but  
lost their estates by the Rebels; begin now (bles-  
sed be God ) to returne to their possessions; and  
the protected Irish make a hard shift to live,  
paying great Contributions; and many a poore  
man hath got a plough of five or six garrons, as  
many cowes, forty or fifty sheep, all worth a-  
bout fifty pound; this poore man payes for horne  
and corne, and begins to grow warme in his bu-  
sines, but comes an Action of debt (like an armed  
man) upon him, for fifty or a hundred pound,  
contracted before, or for his necessarie subsistence  
during the Rebellion; the Plaintiffe having been  
long out of his money, is very stomack-full  
(blame him not after so long fasting) and prose-  
cutes with all rigor; Iudgement cannot be denyed  
him; an execution against goods in other Courts  
Issues of Course, and what followes? the goods  
are sold at under rates, at 25. or 30. P. ( for  
who will buy his neighbours goods so taken from  
him but will be sure of a good penny-worth? )  
and the fees and charges of the execution are so  
great

1 great, that the debt if it were but 40. l. is not halfe payd, and for the remainder, the defendant is taken in execution where he starves to death, and his wife and poore children begs from doore to doore, unlesse relieved by the parish; but by the course of this Court the defendant comes in, and prayes an Instalment and a Jury of indifferent and impartiall neighbours install the debt to be payd by severall gales and dayes of payment, as in the Defendant shall be thought able, and if the Jury (who certainly are the proper Iudges in such cases, for it may be their own cases the next day) findes any fraude, deceit, or violence, the Defendant is imprisoned, as he well deserves, by which meanes (it is an observation to me very admirable) though the people be extremely indigent, there not being scarce a tenth part of the money here that is in England, debts are 2 I believe ten times better paid here then in England for of 5. or 600. l. debts that have been here sued, for in some one Countie scarce know ten of them but are payd, or secured, whereas if the Raynes of the Law had beene let loose here, as in other Courts in all probability, there had never been ten debts of a hundred satisfied; for not one Defendant in twenty hath so much money by 3 him, and if either his person be restrained, or his little flocke taken away, his friends leave him, and so miserie quickly findes him; but give him time, he works like a mole to keepe himselfe or his goods from Arrest; one friend like one hand helps another; he recovers some other debts due

to him, and in a short space becomes a noun substantive; I could instance in many that had Actions against them of 2. or 3000. l. value (it would pitie a man to see more load still layd on, as if they would be prest to death; yet by this way of Instalment, the man having a breathing time agrees first with one, then with another, and in a short space growes into as good credit, as any of his neighbours, the contrary practize of not installing debts, as men are able to pay, hath beene the ruine of many families that might have flourished to this day; and by this meanes the Contribution to the Army is payd, Agriculture increased, with many families) would all be quickly ruined if the Farmers should be unstocked by such executions. The practise of this Court hath likewise formerly been very profitable and easie to the people in matter of Executorships, and Administrations, as to end ten or twenty suites upon one bill filed against an executor, or administrator, the creditors are all called, and every mans part proportioned according to the conscionable demerit of the debt, and not the whole estate swept away upon a dormant Iudgement, to the defrauding of many poore Creditors, with some other equitable practises too long for an Epistle.

As to the second censure that many preach uncalled, or that have other businesse to doe, wee know that untill there was a standing office of Priesthood, Moses who was the chiefe Iudge of all Civill Controversies exercised, the Priestly office, Psal. 99. 6. Moses and Aaron

- [1] among his Priests; and Samuel among them that call upon his name. It was Moses that consecrated Aaron; but we doe not read that he was consecrated himselfe; Magistracie and Ministry are distinct bodyes, but in the absence of a Minister, every gifted man, not onely may, but ought to speake to the people, as a good steward of the grace of God under penalty, not onely to have the Talent taken from him (which human prudence would thinke sufficient) but the unprofitable servant is to be cast into utter darknesses, in which sense doing all that we can, I hope we are not unprofitable servants; If such an objection should be regarded here, wee had long since been Atheists, without any face of Religion
- 2 upon the Sabbath day, and without any forme of godlines; surely if in Law, much more in Religion; Necessity makes that not only lawfull but
- 3 commendable, which otherwise would not be so; besides there are some that can give an account of their faith Latinaliter; and so by the Statute of the 13. Eliz. cap. 12. may preach, and so may any other, by vertue of that Statute, that
- 4 hath a speciall gift and ability to be a Preacher; but there is something of more particular concernement. In suites depending betweene the English and Irish; when Irish witnesses are produced, the English object (which indeed is one of the greatest difficulties I meet with) that they make no Conscience of swearing upon our Bibles, but will speake truth upon a Ladies Psalter, or by St. Patricke; now they will not come

our Sermons to beare their grosse Idolatries  
and superstitious fopperies reprov'd, but are ve-  
ry constant auditors in Courts of Iustice, where  
some of us take occasion to informe them of the  
nature of Oathes, and endeavor to convince  
them of the ridiculousnes of their bread God in  
their transubstantiation; that they commit adul-  
tery with their Images, and are so impudent in  
crossing their foreheads that they cannot blush at  
it; of the danger, infamy and horror of perjurie  
remembring them of Ananias, and Saphira,  
who for telling a lye (without any oath) were  
strucken dead upon the place; that their Popes  
have been monsters of mankinde, conjurers,  
witches, and divells in a humane figure; that  
Priests and Friars are very cheats and thieves  
in robbing poore deluded simple people; that their  
Priests by their Law are not to marry, and by  
custome not to live chaste; that the pretended mi-  
racles they brag on, are meere impostures; that  
their true miracles are onely such as these their  
Priests to have no wives, and yet many children;  
Friars to have no ground and yet most corne; no  
money nor vineyards yet the best Sellars of wines  
and provisions; that it is a miracle that they doe  
not all rise as one man against the Pope for his  
cruelty, that having power (as they hold, and  
himselſe confesses) to let out and discharge all  
their ancestors & friends from Purgatory (which  
they say, is as hot as Hell fire) yet will not doe,  
because they have not money enough to give him,  
and his Priests for it; that their Religion is wholly  
composed

1 composed and patcht up of Iudaisme, Paganisme, and Turcisme, and as many absurdities in those points they differre from Protestants, as there have been minutes of time since they crept in amongst them, which some call preaching & Innovation, though in effect it is no other then what some of the Reverend Iudges in England have mentioned in their charges in the Circuits upon the Statutes of Recusancy, which expressions, 2 though for the matter of them they must seeme to exasperate, yet the manner of delivery may much mollifie and salve it; we pitie their blindnesses, that their soules should be so deluded, and they perceiving that it is so spoken in love, and that we would not displease them, but intentionally for their owne good, they are not angry with that Surgeon that cuts and lanches the patient, desiring to cure him; but concerning the last part of the objection that wee have silenced the Clergie in Munster, to make way for our selves to vent our owne opinions, because I understand, that the matter of fact concerning that particular, hath been untruly represented, and a false disguise put upon it; as godly, learned Ministers were thereby discouraged from coming over hither, where they are so much wanting, and should be so cordially welcome; I presume briefly to report the true state thereof; at my coming into Munster, I found the Clergie there generally sequestred for delinquencie against the Parliament, in having adhered to the Lord of Ormondes and Lord Inchiquines illegall authorities.

shorities, after their being declared Traytors; which resolutions were printed with their names thereunto, which was not denied scarce by any of them; my Lord Lieutenant, looking upon it something like the generall case in Adam, that man who was the master peece of the creation was wholly lost, was pleased to referre the said Clergies Petition to Sir William Fenton, Colonell Phaier, and my selfe, to proceed against them in like manner as the Honorable Committee at Wellminster proceed against scandalous Delinquents, or insufficient Ministers; which we did accordingly and (in his Excellencies absence) attended my Lord Deputies pleasure therein, who joyned Esquire Gookin, Dr. Harding, Colonell Hodder, and Capt. Baker, with us, and as in all his Actions having in his eye the glory of God, and the good of poore Creatures, required us to Act therein as might most conduce to the publique good we endeavoured what we could to seperate the precious from the impure, and to distinguish betweene murder and manslaughter; viz. though they had all contracted, and were involved in a generall guilt by that subscription; and consequently obnoxious to Justice; because a greater difference could not possibly have been done to the Parliament, then for the Provinciaall Ministers to declare their Iudgments and resolutions to assist and adhere to those Traytors, for no doubt but thereby many of the English which had so much suffered by the Rebels were taken off from their former good affection

& faithfulness to the Parliaments just authority,  
being like so many poore sheep, ruled by those  
whom they call their spirituall Shepheards; yet  
because many of them might be drawne thereun-  
to for their own preservations (as the case then  
stood with them) and upon the matter forced to  
subscribe rather to save their livings then out of  
any disaffection to the proceedings of Parliament;  
such of them as did acquit themselves from scan-  
dall in life and doctrine, and were gifted for the  
Ministerie are continued, and enjoy their bene-  
fices without diminution, unlesse it be in case of  
pluralities: and truly for my owne part, I found  
much Ingenuitie in many of them; and wherein  
they differ from us, I take it to be from a consci-  
entious principle; & hope & daily pray, that there  
may be a right understanding and better agree-  
ment between all honest and conscientious people  
that feare the Lord, that we may all at one man  
with one shoulder, labour to exalt the Kingdome  
of Iesus Christ, and to advance holines & righte-  
ousnes in our severall actions; but indeed, the  
harvest is like to be very great in this Nation,  
and the laborers in Christ Vineyard are very  
few, many poore English here are like corne,  
ready to be brought into Gods Barne by Conver-  
sion, but there are very few painfull, skilfull,  
harvest-men, pray we therefore the Lord of the  
Vineyard, that hee will send forth Laborers unto  
his Vineyard, or as the words are, cast them out,  
I for men are very slow in so holy a worke, Preach-  
ers that have the tongue of the Learned, that  
know

Know how to speake words in season acceptable  
and delighfull Eſay 50. 4. Eccleſi. 12. 10. able  
Ministers of the new Testament, 2 Cor. 3. 6  
who by an ordinance of heaven ought to have a  
comfortable maintenance, 1 Cor. 9. 14. Gal.  
6. 6.

And as I was concluding, came the sad newes  
of the translation of our incomparable Lord De-  
putie, the truly Honorable Henry Ireton Es-  
quire; therefore though I feare I have already  
exceeded the limitts of an Epistle, yet my heart  
being so brimfull of grief, I humbly beg Your  
wonted Clemency, and much Honored patience,  
that it may a little vent and run over in a few  
broken words, though bedewed with teares, his  
Death is such an Eclipse to poore Ireland; that  
may be best felt & understood many yeers hence;  
indeed England and Scotland, and all sorts  
of people in the three Nations, especially the poore  
oppressed fatherlesse, and widowes (to whom  
he was upon all occasions a patron, father, and  
husband) have no small cause of lamentation,  
never had Commonwealth a greater losse, be-  
cause undoubtedly there was never a more able  
paineſull, provident and industrious servant;  
that with more wisdom, prudence, faithfulness,  
fortitude, and selfe-deniall, discharged his duty  
to all people, and acted every part so well since he  
first appeared to publique view, as if he had been  
borne only for that particular; if he erred in any  
thing (as error and humanity are inseperable)  
it was in too much neglecting himselfe, for like a

It was then in the following years that  
the Irish were exposed to the utmost  
cruelty of the English Commanders, many  
were executed, & others sold to the use of 100,000  
more, of whom perished with hunger & misery  
he came to go into foreign service, &

Here the  
Author  
plays the  
Symphtant  
in Oliver  
Kromwell  
who breathes  
the Irish  
all into his  
hands with  
great power  
the day to  
order no  
more to be  
known to the  
majesties  
Ireton dyed  
of the plague  
1641. 43. Irish  
commander  
the forces  
Kopin

candle hee waisted his vitalls, to give light to o-  
 thers; seldome thinking it time to eat till he had  
 done the worke of the day at nine or ten at night;  
 and then will sit up as long as any man had bu-  
 sines with him; indeed he was every thing from  
 a foot Souldier to a Generall; and thought no-  
 thing done whilst any thing was undone; his last  
 tedious and wet march into Conaught, for  
 the reducing of Clare, and other Castles, after  
 the rendition of Lymericke cost him deere (as  
 I understand) occasioning the fever; his heavenly  
 Father would not suffer him to dye by the hand  
 of the enemy, nor of the Pestilence, whereby ma-  
 ny of his deere servants have beene called home;  
 he was a most exact Iusticiarie in all matters of  
 morall righteousness, and with strength of sollid  
 reason had a most piercing Iudgement, and a  
 large understanding heart to discerne betweene  
 good and evill, truth and error; hee was one of  
 those good Magistrates prophesied of in Rom.  
 13. and his conversation was a true interpretati-  
 on of that Text, being so intent to Gods honor,  
 that he never thought himself served or befriended  
 in any Action unles God was therein, served  
 and honored; let us minde our duty (sayes hee)  
 and what Scripture have you to warrant it? I  
 believe few men knew more of the Art of Po-  
 licy and selfe interested prudentialls, but never  
 man so little practized them; he is, and shall be  
 most deere to my remembrance; and of all the  
 Saints that ever I knew, I desire to make him  
 my President; for uprightnes, singlehearted-  
 nes

Roy in Jan  
 of the plague  
 cited in  
 362 Ten  
 Roy in 892

ties, and sincerity; he exercised it to his enemies;  
Oh, sayes he, deale plainly with them, let them  
know what they must trust too, and though hee  
was very sparing in his promises to the Rebels,  
yet he was most liberall in performances; he had  
a very cleere divine light of truthe supernat-  
rall, and being strong in faith and of a most  
humble and meeke spirit, gave God the glory  
of all successe; upon the least losse we received by  
the Irish, or any disappointment; Oh, sayes he,  
is not our God angry with us? let us be fervent in  
prayer to know his minde in every checke or cha-  
stisement; as upon the losse in attempting the  
Island by Lymericke, where gallant Major  
Walker lost his life; He wrote to Colonell Law-  
rence, and others of us here, by the name of his  
Christian friends and brethren, to be earnest  
with the Lord, to know his minde what he would  
have his poore servants in the Army to doe; I doe  
verily thinke, that since the Apostles dayes there  
was never more Divine breathing of the Spirit of  
Christ in any Letter then in that; He had a most  
noble propertie, that if any man was questioned  
or censured behind his backe, he would be his  
Counsell, and argue for him every thing that  
could be rationally alledged; never did man in  
the owning of his Authority more disowne him-  
selfe; hee was a most exemplary Christian in  
duties of piety and Religion, alwayes beginning  
and ending Conferences & Councils with pray-  
er, seeking wisdom, advise and strength from  
God upon all occasions, he had constantly (when

In Garison) an exercise before supper, and though  
he satt in Councell till eight or nine at night, yet  
by his good will the discourse should not be the  
shorter, but when Mr. Patient (a man of great  
experience in heavenly things) or any other,  
seemed to be strained in time, he would say, let us  
not thinke that time too long in Gods immediate  
service, and when others had spoken to any dis-  
putable and usefull question, hee would speake  
with that depth of Iudgement ever tending to  
unity and unanimity in opinions and affections,  
that (to my slender apprehensions) I doe not  
know that ever I heard him maintaine any er-  
ror; and was willing to heare truth from the  
Souldier; when the sicknes encreased the last  
yeare, he appointed not onely one or two dayes to  
seeke the Lord to revoke his Comission, but eve-  
ry fourth day of the weeke for six weeks toge-  
ther; and sure it is a blessed thing when Moses  
speaks to Aaron, the Magistrate to all Gods peo-  
ple, to be fervent in prayer, when wrath is gone  
out from the Lord, and the Plague begin Num.  
the 16. 46. his estimat or character of a godly  
man, was not principally that he was of such a  
forme, opinion, judgement, or attaynement; but  
where he found the maine bent and resolution of  
his soule to be to know God in the face of Iesus  
Christ, and to promote his glory, to serve the  
Saints, to begin or second a good motion, with all  
his might; to doe good to every visible object, to  
love the first appearances and cherish the least  
sparks of grace, and Image of Christ in whom so-  
ever

ever existing and to renounce the honors, profits and pleasures of this life for Christs sake, who became of no reputation for us, he greatly delighted in the Communion of Saints, and made union with Christ (and not any other opinion) the ground of it, which is the onely foundation of that Church, against which the gates of hell shall never prevaile, as that sweet spirited Christian Mr. Iesse hath unanswerably evinced; he would often say to this effect, that there was no honor like to the service of Iesus Christ, and let our ambition be who shall be most instrumentall for God in his generation, and having done our worke with all diligence, let us trust God for our wages, but halfe worke is not pleasing to God. I know the want of some distinguishing ordinances was a burden to him, and I am afraid that our heavenly Father hath a controversie with many of us in Ireland for severall deficiencies or redundancies, as first, our undervallueing the Lords Supper, I am afraid sometimes that God will make the lesse account of our bloods and of our children, because we so little esteeme (if not trample under-foot) the blood of his Son in that Ordinance; if a Christian cannot conveniently enjoy it, yet he should mourne for the want of it. Secondly, for not Sanctifying the Lords Day, the morality whereof too many deny, and such as hold it, yet upon every triviall and slight busines, which might have been done the day before, or deferred till the day after, forget to keep it holy; I agree that works of necessity and mercy may be done upon

upon that day, where it is really so of Gods sending, and for publique utility; but a culpable nearsight of our owne making will not excuse the  
 1 breach of that holy Law. Thirdly, that when the honest interest is struggling for life some should be  
 2 striving for estates, or rather when Iesus Christ is daily Crucified in his members by the bloody Tories, there should be emulations and contentions amongst us for superiority, or prudence, as was amongst the Apostles; that whereas S. Paul only commands to render honor to whom honor is due, Rom. 13. 7. wee are too ready to assume  
 3 titles of honor which are not owned in England. Fourthly, or it may be that every officer hath not the bowells and tender care of a father to his poore companions, 1 Chron. 11. 17. 18. 19. And David longed and said, Oh that one would give me drinke of the water of the well of Bethlem that is at the gate. And the 3. brake through the host of the Philistines and drew water out of the well of Bethlem that was by the gate, and toake it, and brought it to David, but David would not drinke of it but poured it out to the Lord; and said, my God forbid it me, that I should doe this thing; shall I drinke the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it, therefore he would not drinke it. Fifthly, or peradventure that we are not so intent upon the principle worke that wee were sent over about, viz. to right and restore the plundered, banished, and oppressed English. Sixtly or lastly, that  
 we

we doe not put a difference between such as have been active in the beginning or prosecution of the Rebellion, and such as have only had their hearts, and not their hands in it; the Lord help us, wee know not how to cast a severe eye upon the offence, and yet a pitifull eye upon the person, some are too indulgent in the remission of just punishment; others turne Iudgement into wotnewood by an over exact severity; but blessed be God, what errors are amongst us? they are but in the head, I hope our hearts are sound and right for Holines, Iustice, and Mercy; specially such as are intrusted in Councell and Conduct; this is but as an humble Caution. And whether it pleased God to take away so precious an Instrument; either for his owne sins, or for ours (we being indeed not worthy of him) or that his glory may be made more manifest, that he is not tyed to any man, but can carry on his owne worke, in the removall of the wisest Counsellors, and most valiant worthyes; It is not for us positively to determine.

Pray pardon me but a word more, truly all things considered, I doe not know, that there are diversities of gifts and operations, but it is the same God and Spirit which workeith all in all, 1 Cor. 12. 2. 4. and happily some may excell in one thing, and some in another; but for so great a storke of knowledge, such extraordinary abilities in matters and learning, Military, Iudiciall, Republicall, Mathematicall, Morall, Rationall, and Divine, I say for every thing requisite  
and

and desirable, both as a man and as a Christian;  
I thinke it will be hard with many candles to  
finde his equall; but he that made him so good  
lives for ever, and his yeeres change not, Psal.  
102. 27. who can (and I trust will) richly a-  
dorne and qualifie his successors, and make them  
such as he would have them to be; that what his  
Moseses shall leave undone, may be finisht by  
his Ioshuaes; which will undoubiedly be so, if  
our unbeliefe hinder not good things from us; for  
blessed be God, they which are next in Command  
here, and many others, are of Gods designation  
Called, and faithfull and Chosen, and such as ho-  
nor God; and therefore ought to be honored; but  
Tragedies must not be long, those that knew him  
not may thinke I speake for affection, and those  
that were intimate with him will blame me of  
ignorance, that I say so little, the more worthy  
he was, the greater is the losse, especially to his  
deere and honored relations, (whom the Lord  
blesse with all beneditions, temporall and eter-  
nall) for whose sakes I should not have said any  
thing in point of Comendation least it should en-  
crease their sorrow, but that I hope that they are,  
and shall pray that they may be more possessed of  
that rare Jewell of Christian resignation and li-  
ving in the divine will; I am sure that hee was  
tender of the honor and wellfare of the Sonne of  
God and his members, therefore no doubt but God  
will be a Father to his good Lady and Children,  
but great griefes command silence, and it is best  
to cast a vayle upon it, that wee sorrow not even

Ludlow  
Fleetwood  
cc

others which have no hope, and none (more  
Honorable) because God will honor them that  
honor him; It is but my duty to beare testimony  
to all those excellent things which you have done  
for the glory of God and good of the Nations; It  
was said of Hercules, that no man deserved so  
much as he, because hee freed the world from  
Lions, Wolves, and Tygers; you that may  
truly say with David; we have killed the Lion  
and the Beare, shall I trust be blessed and assi-  
sted to curbe and overcome the Goliaths that op-  
pose righteousness and holines, the Philistins,  
deceivers, and mysticall wolves; all oppressors, and  
cruell men, all such as are inwardly ravening  
wolves in point of selfe-interest, building their  
fortunes upon the ruines of honest men, though  
they appeare in any sheeps clothing; so shall your  
names be famous, and immortall; which yet is not  
to be interpreted so much a comendations of the  
persons, as the gifts and Graces of God in them.  
And so with all submisse gratitude to Your Ho-  
nors, that wee Tour faithfull servants here, live  
in Tour remembrances, as knowing it to be all  
the interest expected; therein resembling (like  
deere Children) Tour Heavenly Father, who  
finding a thankfull heart, for one mercy conferrs  
another; I shall turne my prayes of you into  
prayers for you and yours, that God would make  
you masters over the peoples hearts and mindes,  
as well as over their bodyes, that you may be a  
burdensome stone to all oppression, to breake in  
pieces all petty Tyrants; and to conquer not only  
the

The Ecclesiasticall beaſt; but the Politicall; that  
will you may live to raiſe the ſu-  
perſtructures; and finiſh the building of that  
foundation which you have ſo happily layd and  
began; and that after long lives, for the glory  
of God, and the good of the Nations, you may  
follow that truly worthy member that is gone be-  
fore, into that bliſſefull inheritance of the Saints  
in light; where is all day and no night; where  
your duty cares and troubles ſhall ceaſe; and the  
voyce of the oppreſſor ſhall not be heard; ſo prayes

Your Honors moſt dutifull  
and thankfull ſervant,

John Cooke.

Monarchie no Creature of Gods making, &c.

**B**Y Monarchy I understand, *Monos*  
~~the~~ Government of one man *arkein.*  
over many, to give lawes  
and commands alone; to  
have thousands accomptable  
to him, and he alone to be accomptable  
to God; as the late King Charles  
in 3. Car. in his speech (printed amongst  
the Statutes no doubt by the finger  
of God, to let the world see what he  
ever intended) in these words: I must  
avow that I owe an accompt of my actions to  
none but God alone; God is no more the  
Author of such a government then he is the  
Author of sinne, which to hold is to deny  
him to be God, for hee that believes a  
Deitie must conclude that God is without  
fault, without defect, infinitely good,  
and just, or elce he is not God. Monarchs  
that assume an absolute Supremacy to do  
what

1 What they list are not creatures of Gods  
 ordination by his promissive hand of  
 love, but God permits such to be, as he  
 suffers sin to be in the world by his per-  
 missive hand of divine providence being  
 that wise Physician that maks use of poy-  
 son for the good of those that feare him,  
 and that knowes how to create light out  
 of darknes. Indeed we read: *Dan. 2. 21.*  
 That God removeth Kings, and setteth  
 up Kings, *Psal. 75. 7. Job 34. 30.* God  
 plucks down Tyrants that they may op-  
 presse no more, yet suffers an Hypocrite  
 sometimes to raigne for the wickednes of  
 a people, but he appoints no government  
 but what is just and rationall, as a *Demo-*  
*cracie* or *Aristocracie* elective, for that Wise  
 men should governe Ignorants, is a prin-  
 2 ciple in Nature; but that God should  
 create millions of people to be subject to  
 the Arbitrary lusts of one man, and that to  
 go in succession to a minor or Idiot: That  
 he should be governor over millions; that  
 knowes not how to order himselfe, *Rea-*  
 son abhors it, and God approves it not  
 though he permits it so to be, as those  
 great Empires of *Turky, Persia, the Tar-*  
 3 *tars, Mogull, Russia, China, Presto-Iohn,* and  
 to come neerer the Potentates in Europe,  
 whoever assumes such an absolute, un-  
 limited prerogative and supremacie to  
 make

(3)

make Lawes, Warre, pardon Murders;  
to raise money when he wants it, and  
makes himselfe Iudge of that necessi-  
tie such a governor rules not by Gods im-  
mediat will of love and approbation but  
his mediate will of wrath & anger which  
he appoints not, having commanded the  
contrary viz. a just, rationall government; 2  
but permits and suffers Tiranny and op-  
pression, for glorious ends and reasons  
best known to his Divine Majestie; and if  
any such be called Gods, Psal. 82. 6. it is no  
otherwise then as Satan is called the God  
& King of this world, 2 Cor. 4. 4. and the  
Prince of the Aire who ruleth in the chil-  
dren of disobedience for to make any  
chief Magistrat above law, is to make Au- 4  
thoritie which is given of God to punish  
sin, to be a protection against heaven con-  
trary to Gods pure essence; not onely as if  
he approved sin, but as if he should protect  
sin by an ordinance of his owne instituti-  
on, and any accomprables in a Monarch 5  
destroyes that government. And those pol-  
litique and specious Arguments brought  
for the maintenance of Monarchy (no  
doubt the best that could be had for mo-  
ney) : poore Calvin made many rich. He  
that could bring a fresh argument against  
Calvins life or doctrine, or for the Popes  
Supremacy had a good pension with im-

Revel.  
9. 11. 3

Pauper  
Calvinus 6  
multos fe-  
cit divites

A 2

punitie

punitie for Enormities precedent or subsequent) that they ought not to be accomptable to Law for the prevention of Mutinies and Insurrections, that if the King of France or Spayne should kill a man it would be more hazard and cost to the people to bring them to Iustice then to let them escape unpunished and Monarchs having the Militia at their commands, and carrying life and death in their eyes and tongues no man dares prosecute against them; The poore sheepe thought it very fit that there should be a bell tyed about the Wolves necke to give notice of his approach but none of them durst adventure to tye it about him, and therefore sayes worldly wisedome: Let the people be accomptable to Kings, and they only be accomptable to God, that is let the Wolves and Beares devour the Sheepe without controle: As if God had appointed the Bee to make hony onely for the Drones; this is to exalt the wisedome of foolish men above the Infinite Wisedome of the eternall God.

*Prudentia  
Humana  
Capitalis  
Inimica  
Christi.*

But the questiō precisely stated, is whether Monarchicall government have any footing in the Word of God to be of divine Institution which I deny; And because I have observed that the ground of so many errors is principally mens snatching at Scripture,

Scripture, reading here and there a verse, and very few in comparison that will take the paines to consult the whole minde of God, therefore I would in a Parenthesis intreat all such as pretend to Christianity to begin at the first of *Genesis*, and not be weary of reading till they come to the end of the *Revelation*, daily praying & casting themselves upon Gods assistance for the guidance of his holy spirit in the interpretation thereof; for indeed it is a shame for a Child not to be acquainted with his Fathers will every legacie part and branch thereof: everyone will be objecting; what, was not *David* a Monarch, and a man after Gods owne heart? pray stay a while, it is not said that *David*s office was after Gods owne heart, and the contrary will plainly appear if we consult those sacred Oracles which (the more is the pity) men doe not value as their pardon or evidences of their salvation but disesteeme them as if they were their Indictment like unhandsome people care not for the glasse, or as the Elephant that mudds the water to hide its owne deformity.

To begin then with *Adam*, who had an absolute supremacie over the Creatures, but neither *Adam* (nor *Noah* who was the heire of the new world) ever challenged

1 to be Kings; because for one man to set  
 himselfe above others without giving an  
 accompt of his Actions, is, to put off the  
 nature of man and to make himselfe a  
 God, whose will is a Law, and the  
 ground of all created goodnes and Iu-  
 stice, things being therefore good and  
 just because God wills them, and he does  
 not will them because they are good and  
 just.

The first man then that we find taking  
 2 upon him Kingly power was Nimrod,  
 2 Genes. 10. 8. 9. the mighty Hunter,  
 what did he hunt? the lives, liberties and  
 estates of poore people, those that would  
 not hunt and catch venison for him he  
 hunted them, and ever since though ne-  
 ver before; Monarchs and Tyrants have  
 hunted men, as men have hunted Beares  
 3 and Wolves, and such noxious creatures;  
 and it is observable that the tower of Ba-  
 bel was not built to advance any one man,  
 or to get glory to a particular person, as a  
 King above his Brethren, but to gaine a  
 4 name and renowne to them all, Gen. 11.  
 4. Let us make us a name not one of us;  
 If any Cavalerist or Carolist object that  
 Cain was a King over Abel because of his  
 primogeniture being the first borne and  
 heire to the priviledges of Adam, and that  
 the Lord promised Cain that if hee did  
 well

well he should rule over *Abel*, *Gen. 4. 7.* 1  
 That will more disservice him in the  
 reare and consequence, then advantage  
 him in the front, for *Cain* was accompra-  
 ble for murder, and was a man of death  
 for killing *Abel* and though he did not dye  
 (peradventure because there were then  
 few to take example and to be terrified  
 by his death) Yet by that murder he was  
 made incapable of enjoying any dignitie  
 and God did not preserve him alive in  
 love but reprov'd him in his fury that o-  
 thers which should be borne after, might  
 see the vagabond and fugitive, and mag-  
 nifie the Iustice of God upon him, the  
 branding, feare, and shame that he under-  
 went being farre worse then death; and 2  
 so the first King was not unaccomprable  
 but lost all for a murder; so true it is that  
 many a man marries a widow that  
 would gladly be rid of her traine of chil-  
 dren; and whereas many have instanced  
 in *Dauids* case, that he was a man of blood  
 in the murder of *Uriah* and yet not put to  
 death, the answer is easy that *David* ought 3  
 by the Law of Man to have suffered  
 death though he was a Monarch, and *Na-*  
*than* caused him to be his owne judge,  
 2 *Sam. 12. 5.* As the Lord liveth that man  
 that hath done this thing shall surely dye, 4  
 then *Nathan* said to *David* thou art the  
 man 5

man; and if he had said no more, there must have been some Executioner found out to have taken away the life of *David* it being against the law of Nature to make any man his owne executioner, but be pleased to observe how *Nathan* aggravated the sin *verse* 8. 9. as if it were a farr greater sin for *David* to commit a murder then for a private man, because it is a double sin, murder and breach of trust it is the highest treason for a King to murder his Subjects; and there can be no greater honor to any people in the world then to doe Iustice upon a murderous King but *vers.* 13. *David* confesseth his sin: I have sinned against the Lord in killing *Uriah* the *Hittite* with the sword, and slaying him with the sword of the Children of *Ammon*, though *David* never toucht the weapon that shed the blood of *Uriah* 2 *Sam.* 11. 14. therefore it is an impotent argument that the late King never killed any man with his owne hands, and as weake to say that there was no malice in him which formally denominates and distinguishes murder from man-slaughter, but a Martiall contending for his owne right upon such probable grounds, that if a plaintiff in Chancery were non-suited he ought not to pay any costs for that he had a probable cause of

of litigation; for if there was not a pre-  
 penced and precogitated malice against  
 all publique spirited men against whom  
 he breathed out so many threatnings,  
 wishing that they had but one head, that  
 they might be taken off at a blow as ano-  
 ther Nero, yet there was malice in Law,  
 and malice implied, to kill every man <sup>2</sup>  
 that should stand in his way of an absolute  
 unaccountable domination; which cer-  
 tainly is a clearer malice then a thiefe  
 hath that kills a man that will not loose  
 his purse, the thiefe hath no desire to hurt  
 the honest man wishes him at his owne  
 house in safety, if he would but leave his  
 purse behind him; for I appeale to every  
 sober man whose judgement is not cor-  
 rupted by preingaged affections which is  
 more hainous murder and offence in the  
 sight of God for a poore man to rob a rich  
 man of ten pound and in case of resistance  
 to kill him, or for a Prince that for the  
 maintenance of his Prerogative ( which  
 himselfe sayes is to be accountable for his  
 actions to none but God alone ) shall  
 grant Commissions of Array, and raise  
 Armies to put a whole Land into a Com-  
 bustion and flame, to the pillaging, plun-  
 dering, massacring and destroying many  
 thousands of poore innocent people; And  
*Nathan* laid to *David*, the Lord hath put  
 away

- away thy sin; thou shalt not dye; No man can pardon murder but God alone so that the reason why *David* was not put to death for that murder was not for the
- 1 authority that he had as a King but out of Gods pure mercy to him, there being a *superseas* to the Execution from the Court of Heaven, thereby to make him and *Manasses* in the old Testament, and *Paul* in the new, patternes to such as should believe, not only of Eternall, but of Temporall salvation; he that may command *Abraham* to sacrifice *Isaac* may pardon *David* for killing *Uriah*, that however the good Thiefe was put to death, and if a godly man commit a murder he ought as
  - 2 well regularly to suffer death as the most impious, the Law of man bearing a correspondency with the Law of God, that he that never sins till seventy if he then kill a man must then suffer death, not on-
  - 3 ly Temporall but Eternall, if he be under the Law, *Galat. 3. 10. 1 Pet. 4. 5.* Let no beleever suffer as a murderer, thiefe, or evill doer proves that if any
  - 4 such be murderers they ought to suffer; and the next verse holds forth to me more then what is ordinarily observed: yet if any man suffer as a Christian not for his Religion only, for then it should signify no more then verse 14. but if a Saint should,

should, through the strength of a tempta-  
 tion and malice of Satan commit a murder ( as the best man living may possibly  
 commit any sin, but the sin against the  
 holy Ghost ) in such a case let him suffer  
 legall punishment as a Christian, let not  
 him be terrified so much at the present  
 death as rejoyce that he is goeing to his  
 fathers house to Eternall happines, let  
 him be more affected and afflicted that  
 Religion should suffer by his fault then  
 for his owne sufferings; let him take a  
 kinde farewell of faith which shall pre-  
 sently be turned into vision, and of re-  
 pentance for that all teares shall instantly  
 be wiped from his eyes, let him feele by  
 the spirit how all things worke together  
 for his good even his great sin for which  
 he suffers; it being the occasion to bring  
 him soonet to his Crowne of glory; I say  
 though this be regularly true, that if a  
 godly man commit a murder the Law  
 will take hold of him, 1 Tim. 1. 9. 10. yet  
 if the Lord worke hearty Contrition in  
 his soule for the offence as in the case of  
 David, I have sinned, & the heart be kindly  
 touched with godly sorrow ( which  
 did not appeare to be the Case of the late  
 King ) it seemes to me that they which  
 carry the sword may in some speciall  
 cases save such a man alive where happily

- ly the Lord hath so sanctified that affliction to him; that he is thereby become a new creature and is not the same man that offended, and may be more serviceable and instrumentall for the Publique then his death would have been advantage to the people in point of exemplary Terror without any violation or infringement of that preceptive fundamentall law of Gen. 9. 6. the reason whereof being perpetuall so long as men are made after Gods Image it can never be abrogated, though any one should extraordinarily be saved, by the equity of the Law as in
- 2 *Dauids Case*; who certainly were it not for some speciall reason as a King did more deserve death then for a private person to commit a murder, as he that is a Scholler and knowes the Law ought in reason rather to be hanged for stealing then he that cannot read a letter, as *Levit. 4. 3. 27. 28.* if a Priest sin it requires a greater expiation, he must offer a Bullocke, whereas if a poore man sin through ignorance a Kid was sufficient.

He that with *David* meditates in Gods precepts, and delights in his holy Law, and Statutes, *Psal. 119. 15.* shall find that in Iudgement the person of the poore is not to be respected, nor the person of the mighty to be honored, but in righteousness

ousnes every man to be judged *Levit. 19. Alius pa-*  
 15. Kings to dye for murder as well as *sibulum.*  
 others, and higher scaffolds to be erected 1  
 for them then others by reason of their  
 high birth, that Iustice upon them may  
 be more conspicuous, another generation  
 will as much wonder that Wise Royalists  
 should be taken with such fond argu-  
 ments, as we doe now admire that our  
 ancestors should so long beleeeve Tran-  
 substantiation, A Kings unaccountable-  
 nes, and a Popes Infallibilitie being all  
 one in the ballance of reason. Did not  
 the people disobey a man after Gods own  
 heart in the case of *Jonathan*, and yet vaine  
 men to preach passive obedience where  
 a power shall be assumed above Law to  
 pardon murderers, dissolve Parliaments  
 contending for a negative voice, to make  
 solemne elections of Knights and Bur-  
 gesses in Parliament ludibrious and no  
 more then a spiders web. 3

The Patriarks untill *Moses* time go-  
 verned in their severall lines and fami-  
 lies according to the minde of God never  
 refusing to give an accompt of all they  
 did to those whom they were over in the 4  
 Lord; Indeed the *Nimrods* and the *Phara-*  
*ohs* exercised and usurped authoritie over  
 poore creatures and finding *Nimrods* Mo-  
 narchy, *Gen. 10. in the 16. Chap. we finde*

Warrs; foure Kings fighting against five  
 but for the great Empires of the *Affirians*  
 (oh *Affiria* the Rod of mine anger)  
*Medes* and *Persians*, *Gracians* and *Romans*;  
 that have been in the world there is no  
 more ground in Scripture to make such  
 1 Imperiall Goverment to be of God; then  
 there is for the Popes supremacie, they  
 that expect another Antichrist are as blind  
 as the poore Iewes that looke for another  
 Messias; and I hope it will be granted me  
 that Antichristian goverment is no more  
 of Gods ordaining then the Divell may  
 be said to be Gods ordinance, because he  
 2 is permitted to doe mischief for a time  
 and though we read, *Gen. 21. 26.* That  
 good *Abram* and *Isaac* made a Covenant  
 with King *Abimelecke*, that does not prove  
 him to be a King of Gods appointment  
 for he had either made himselfe a King by  
 force, or else being a valiant man, poore  
 people were constrained to run to such  
 3 for protection, and to put their lives, li-  
 berties, and estates under their power, to  
 prevent a greater mischief, and being so  
 subjected the *Nimrods* have dealt from  
 time to time no better with them then the  
 Lyons with poore beasts which they get  
 into their dens, devoure them at their  
 pleasures, thinking it a great curtesie if  
 4 they reserve them to the second course.

as Poliphemus promised *Vlysses* to keep him 1  
 for the last bit, or if they afford them food  
 and rayment it is but as the Turks use  
 their slaves, feed them fat that they may  
 the better endure their blowes, it is the  
 text of the Civill Law, that all is the Em-  
 perours, and what the people enjoy is of  
 curtesie, for sayes the Emperour, I expect 2  
 all, and were it not for me another *Nim-  
 rod* should dispoile them of all; and so hee  
 that steales a Goose and leaves a few fea-  
 thers behind him, thinks the poore wo-  
 man is much beholding to his gentlenes, 3  
 but let such titles & claimes be examined  
 by the Word of God.

Before wee come to King *Moses*, wee  
 read of many Kings of *Edom*, and Dukes  
 that descended of *Esau*, *Genes.* 36. &c. he  
 is *Esau* the father of the *Edomites*, but not  
 a word that this goverment was appro-  
 ved by God, and what good did *Pharaoh*  
 ever doe, but at the instance of *Ioseph* in  
 giving a habitation and maintenance to  
*Jacob* and his Children, *Genes.* 47. It is  
 possible that Tirants may at the crave and  
 Rogation of worthy men consent to the  
 enacting of some wholesome Lawes, still  
 keeping the *Militia* in their owne hands  
 to have a power to destroy all when they  
 please, *Exod.* 1. 8. There arose up a new  
 King over *Egypt* which knew not *Ioseph*,  
 but

but oppressed Gods people, and hee said  
 unto his people, behold the people of the  
 Children of *Israel* are more and mightier  
 then wee, come on, let us deale wisely  
 with them; Reason of state put Iesus  
 1 Christ to death, *verse 14*. All their service  
*Habemus legem, &c.* wherein they made them serve was with  
 rigour, then the Lord being moved with  
 compassion towards the *Israelites* respec-  
 ted their crye, he appeared to *Moses* lay-  
 ing, that he would send him to *Pharaoh*  
 to bring them out of *Egypt*, *Exod 3. 11*. So  
 that *Moses* was the first King, or Ruler of  
 Gods making, but *Moses* like unto his Sa-  
 viour Christ Iesus, was not willing to be  
 2 King, *Exod. 4. 10*. I am not eloquent  
 sayes *Moses*, but slow of Speech, and Gods  
 anger was kindled against him, humble  
 pride is proud humility, when God calls  
 to any imployment a Christian may not  
 deny the worke of God upon his owne  
 spirit, but see what a gallant publique spi-  
 rit King *Moses* had, *Exod. 5. 22. 23*. Lord,  
 sayes hee, I can doe no good for thy peo-  
 ple; it is the greatest griefe to a man of  
 honour that hee cannot see through his  
 busines to the furthest end of it, and when  
 he cannot with *Paul* doe that good which  
 3 he would; such a man hath a divine cal-  
 ling, and see how *Moses* stands for the  
 peoples libertie, *Exod. 10. 9*.

Hee would not accept of his owne Herrie without the peoples rights, but was willing to loose his owne naturall life to save them spiritually.

The next Ruler to him of Divine ordination was his successour *Iosua*, *Dent.* 34. 9. as God had been with *Moses* guiding his heart and hand to governe the people by the law of right reason, not assuming any unaccountable authoritie over them but to speake and act in such evidence and demonstration of the spirit and power to them that the most ignorant amongst them might easily perceive that *Moses* intended the peoples good, and if any one could have given advice how to have eased them, or comforted them in the least kinde more then he did, hee would no doubt have hearkened unto it, and when the people murmured as for this *Moses* wee know not what hee is; hee drew no sword against them, to hurt them, but prayed for them and cryed over them, so then the Lord appointed *Iosua* to succeed *Moses*, and the people accepted of him and approved of Gods election, *Iosua* 1. 15, 16, 17, 18. is a very sweet Covenant and agreement made between Magistrates and people not a word of passive obedience to doe *Iosuas* will or suffer his displeasure but the people pro-

B

mised

*Iosua was  
tho a good  
was in abso-  
lute prince  
by Gods Ap-  
pointment*

5

6

4

8

mised to hearken unto him as they did to  
*Moses*, onely the Lord thy God be with  
 thee as he was With *Moses*, that is so farr as  
 the Lord is with thee, in the way of ho-  
 lines and righteousness so farr we are thy  
 subjects and no farther, and whosoever  
 rebels against thy Command so farr as it  
 is the Commandment of the Lord shall  
 surely dye; then *Iosua* 3. 9. sayes to the  
 people, come hither, and heare the Word  
 of the Lord your God, and 4. 14. the peo-  
 ple feared *Iosua*, but it was because the  
 Lord had magnified him in the sight of all  
*Israel*; the Lawes that the people were go-  
 verned by, were the Lawes of God  
 which *Moses* had written in the presence  
 of the people of *Israel*, *Iosua* 8. from the  
 31. to the 35. and in all difficult causes no  
 doubt but *Iosua* consulted with the El-  
 ders of *Israel*, *Iosua* 10. Hee hangs up  
 five Kings, makes quicke worke with  
 them, they did not plead that their per-  
 sons were sacred, that they were the  
 Lords anointed and not to be toucht, but  
 said *Iosua* verse 25. thus shall the Lord  
 your God doe to all your enemies against  
 whom ye fight, as if he should say, if there  
 be at any time so long as God hath a peo-  
 ple in the world, a King in England,  
 Scotland, or any other part of the world  
 fighting against them, the Captains of  
 the

what con-

nection

in there

between

Acts of

Yosua and

the murder of our King

the men of Warre must put their feet  
upon the necks of such Kings who ever  
they be, and they must be smitten, slaine,  
and hanged up untill the evening; and  
never did trees in *England* yeeld and bring  
forth such sweet fruit as those whereof the  
Scaffolds were made at *Whitchhall*, *Janua-*  
*ry* 30. 1648. Some slips or stocks where-  
of to be planted for the same good use of  
hanging and beheading all Tirants and  
oppressors, will be more worth to the  
three Nations then all the Timber in the  
Forest of *Deane*: in the same Chap. 7.  
Kings more are Conquered and smitten,  
and *Iosua* 12. 24. all the Kings 31. and  
observe the precious counsell that good  
*Iosua* gives to the people before his  
death, such Rulers and no others are of  
the Lords appointment.

Come wee to the Booke of *Iudges*,  
*Iosua* being dead the people did evill in  
the fight of the Lord, 2. 11. and they  
were sold into the hands of their Enemies  
that spoiled them, yet ver. 16. the Lord  
raised up *Iudges* which delivered them  
out of the hands of those that spoiled  
them, and Chap. 3. 9. the Lord raised up  
a deliverer to the people of *Israel* who de-  
livered them even *Othniel*, and the spirit  
of the Lord came upon him and he judged  
*Israel*, and went out to warre ver. 15.

- 1 Left-handed *Ehud* slew *Eglon*, Chap. 6. 14.  
 The Lord raised up *Gideon* to deliver *Israel* from the *Midianites*, and Chap. 8. they would have made him King, then the men of *Israel* said unto *Gideon*, rule thou over us ver. 3. both thou and thy son, and thy sons son also, for thou hast delivered us from the hand of *Midian*, and *Gideon* said unto them, I will not rule over you, neither shall my son rule over you, the Lord shall rule over you, *Gideon* rejects the motion with disdain, hereditary Kingdomes have no footstep in Scripture, but the Lord is said to rule when fit men rule by the Lawes of God. Chap. 8. 33. 34. 35. The people soone forgot God and *Gideon*, then Chap. 9. the bramble will be King that which is a curse of God upon the earth, Gen. 3. 18. will play Reax. *Gideon* would not be King, but *Abimeleck* makes no bones to kill seventy of his brethren to make himselfe King, 9. 5. is such one likely to be a governor of Gods appointment? Can it be the minde of God that the Trees of the Forrest should have a bramble to raigne over them? *Isitham* the Survivour ver. 7. stands up and sayes, hearken unto mee yee men of *Sechem*, that God may hearken unto you, and may I humbly beg leave of my miserably deluded and discontented Countrey

Countrey-men to put them in minde of  
 Iothams Parable, and in true love to tell  
 them, that as Iotham by that parable fore-  
 told their ruine, and ver. 57. the curse of  
 Iotham the son of Ierubbaal, was fulfilled  
 upon them accordingly; so undoubtedly **1**  
 whoever shall by plots and conspiracies  
 endeavour to introduce any of a *himelecks*  
 race or conditions to be King of England,  
 Ireland or Scotland, or act any thing against  
 the late statute for the abolishing of king-  
 ly power shall perish by the sword of Ju-  
 stice, and those Cities that resist so just  
 Acts & Ordinances shall be beaten down  
 and sowed with salt, ver. 45. The Lord  
 grant that the salt there mentioned, and  
 Lets wives conversion into a pillar of salt  
 Genes. 19. 26. (which the Lord Iesus  
 would have us remember, Luke 17. 32.)  
 may be as savory condiments to season  
 mens spirits, with a detestation of all Ti-  
 ranny and oppression, and with a love to  
 Justice and Rationall government; that  
 the Parliament may give us every day  
 more and more of the fatnes of the Olive,  
 the peace bringing Olive quicke, cheape,  
 and sure Justice, which can onely make  
 peace and harmony in a Commonwealth,  
 it being the onely strong oake, that can  
 keep up the ship of State from sinking; and  
 let all that would not be found fighting  
 B 3 against

2 But at  
 the  
 Halber  
 prevailed  
 over the  
 sword.

4  
*Celerem  
 Iustitiam  
 non Iusti-  
 tium.*

against God make a Covenant of salt to be true and faithfull to the Commonwealth as it is now established, renouncing ever to have any thing more to doe with *Abimelecke*; for see what became of him ver. 53.

So God will undoubtedly render the wickednes of those that imbrued their hands in the blood of that learned Doctor *Doriflaw*, and Ingenious Mr. *Afcam*, upon their owne heads, for such bloody Actions are seldome onely punisht in hell; Chap. 11. *Iephthah* the *Gileadite* that mighty man of valour (who was thrust out of his native place by his brethren) was soon called backe to their assistance to be their Captaine and Ruler, note there a plaine agreement and stipulation betweene a Prince and people, and certainly so it was in the beginning of Parliaments no doubt but it was agreed upon under hand and seale (but Kings have been too subtil creatures to suffer it to be printed) that if the King should be of one Iudgement and the Representatives of another it must passe according to the Publique reason of the whole, and that Parliaments were not to be dissolved till the busines was done which they met about; otherwise what fickle things were Kings? and what vaine things were Parliaments, as building

That Fox  
Herod.

or when  
you should  
have said  
for it was  
difficult  
find a  
manuscript

as a printed copy

of Castles in the Aire? Now *Jeppah Magnū*  
 having judged *Israel* six yeares, died 12.7. *Conatu*  
 after whom *Ibzan* and *Edom* were Judges, *nugas a-*  
 they being dead, the Children of *Israel* *gere.*  
 did evill againe in the sight of the Lord, *The Judges*  
 and the Lord delivered them into the *governed me*  
 hands of the *Philistins* 40. yeares, 13. 1. *above 300*  
 then the Spirit of the Lord began to *years, but*  
 move in *Sampson* and his valiant exploits *some were*  
 are the substance of the 14, 15, and 16. *very indise*  
*Chap.* then comes the great objection *Sampson*  
 which the Royalists make *Chap.* 17. 6. in *more to be*  
 those dayes there was no King in *Israel* *admired for*  
 but every man did that which was right *the strength*  
 in his own eyes, *Chap.* 18. 1. and 19. 1. *of his firms*  
 repeated upon the occasion of the abuse *I than I wish*  
 and murder of the *Levites* Concubine, *and the son*  
 where the Holy Ghost does not meane *of Samuel*  
 such a king as *Abimelecke*, or as the Gen- *were nobles*  
 tiles had, to breath life into the Lawes *Ethan the*  
 by his Royall assent for such a king the *3*  
 people of *Israel* never had, nor owned in *Son of Eli,*  
 the Land of *Canaan*, nor a man that chal- *may the next*  
 lenged a power unaccomptable to op- *Generation*  
 presse, murder, sweare, plunder, and com- *after the*  
 mit all manner of wickednes without *death of*  
 controule, such a monster being fitter to *Joash had*  
 carry garbidge to Beares then to live a- *lost or was*  
 mongst Civill people; but there was then *to*  
 no man zealous for Gods glory to fight *without the whole History of what*  
 for *Israel*, and to judge them according *God had done for them, and of*  
 to *what he expected from them.*  
*Judges caps 2 & 10 c.*

to the Law of God, therefore the Lord raised up *Samuel* a singular man for Iustice and mercie, *1 Sam. 1. 28. Hannah* his Mother lent him the Lord, *Chap. 3.* The Word of the Lord was revealed unto him, he dealt faithfully in telling *Eli* what the Lord commanded; thereupon he was established to be a Prophet of the Lord, *vers. 20. Chap. 7.* He exhorteth to solemne Repentance then they make him a Iudge *vers. 6.* being so, he yet prayed, and sacrificed, and the Lord discomfited, the *Philistines* by Thunder, and *Samuel* judged *Israel* all his dayes, and went Circum, carrying home Iustice to the peoples houses, and built an Altar unto the Lord having *vers. 12.* taken a stone and called the name of it *Eben-ezer*, saying, hitherto hath the Lord helped us. Iudges being to take speciall care that God may be purely worshipped and glorified, and that Gods people may not forget the mercie of the Lord in destroying their Enemies. *1 Sam. 7. 12.* Certainly *Moses* and *Samuel* were two of the best Iudges that ever were in the world; and are to be as patternes and looking-glasses to all Magistrates, so that as he is the best Christian that is most like unto *Iesus Christ*; so he is the best Iudge that is most like unto *Moses* and *Samuel*.

*Moses*

Moses Exod. 18. 13. saith to Iudge the peo-  
 ple who stood by him from the morning  
 untill the evening he ended the businesse  
 of the day with the day, ver. 16. sayes he, 1  
 I Iudge betweene one man and another  
 and I make them know the Statutes of  
 God and his Lawes; if a Iudge can but  
 teach people the Statutes of God and his  
 Lawes his worke is in a good forward-  
 nes, and more then halfe done: In that Sa-  
 mul is commended for telling Eli the  
 destruction of his house, it argues that  
 the best part of faithfulness is to discover  
 the abuses and errors in any profession as  
 being best knowne unto them; for the 2  
 end of the professors and of every ones  
 profession ought to be the same (viz.) the  
 welfare of the body politique; therefore  
 whereas there are many Jeofailes & rubs  
 that lie in the Allies of Iustice, that poore  
 men are overborne in their righteous  
 causes by full purses which the Reverend  
 Iudges proceeding regularly as they find  
 the course of the Court, cannot remedie  
 without the power of Parliament; I 3  
 have seriously thought that oppressions  
 in Courts of Iustice have been spun  
 by the late Courtiers with so fine a  
 threed that few but those that daily meet 4  
 with it in practise can see it, and therefore  
 unless it please God to move the hearts  
 of

- of the honorable Iudges in pure love to Iustice to propound fit remedies to the Parliament, plaisters that may be large enough for the wound, I meane an Act of Retranchement to cut off all unnecessary
1. delays, and expences in matter of Iustice, between man and man; that poore men may have it for Gods sake, & the rich
  2. for reasonable consideration; it will lye very remote from the understandings of many worthy publike spirited men what course to take therein; without which all the warres have been but as purgings and vomitings; the health of a State consisting in the equality and harmony of Iustice; and all Martiall Iustice is sanctified by the Civill Iustice; as for example,
  4. if one of the Reverend Iudges would make it his suite to the Parliament, that a bargain and sale might be as strong, as a fine & Recovery, that a poore Farmer, or Cottager might leave some small portions to his yonger Children without paying one or two yeares purchase for the
  6. charge of a fine, and recovery, what an ease might this be to men of small estates to passe them from one to another, and to cut off Intailes by a deed in writing without so much solemnitie and expence; if another would set forth the unprofitableness of Outlawries which are to no purpose

pose but to multiply expence; And a third  
 be earnest for an Act to plead the gene- 1  
 rall Issue in all Actions, and at the Assises  
 to insist wholly upon the merit of the  
 Cause whether the money be due or not,  
 whether the Plaintiffe have right to the 2  
 Land or not; I am confident it would  
 make sweet musicke in Parliament; I do  
 not intend to dispute the lawfulness of  
 Legall proceedings in point of conscience  
 to them that Iudge them so, but in point  
 of comfort at the day of Iudgment let me  
 humbly propound this to those that sit in  
 the seat of Iustice, whether it appearing  
 to them that the defendant hath paid the  
 money though it be after the day of pay- 3  
 ment limited in the Condition, or that  
 the money is payd upon a single Bill,  
 where payment by Law is no plea; or  
 that the Plaintiff in an Ejectment hath  
 a cleere right to the Land; but the lease,  
 Entry, and Ejectment was not proved in  
 due forme of Law, or if a wilfull mur-  
 der be committed, and so found by the  
 Jury but there is a word mistaken in the  
 Indictment whereby the murderer es-  
 capes for that Assises and so the matter  
 compounded, or the prosecutor desists,  
 and the Plaintiff in the Ejectment must  
 begin againe having lost his own charges  
 and payd above five pound costs to the  
 defendant,

defendant, who continues the wrong & keeps the Lands unjustly from the plaintiff, & the defendant that hath paid the money is forced to fly into Chancery for relief where the unjust Plaintiff at Law refuses to appeare or else demurrs, because he hath a Iudgement at Law, or the witnesses dead, and so the poore defendant taken in execution and buried above ground in prison for ten pound where the principle debt was but five pound, and that paid, (though not at the prefixt day and so proved to the Jury,) I say whether it would not be easier for the to give an accompt of reforming such errors then otherwise; but if by the Parliaments intention in altering the Iudges oathes enjoining them onely to proceed according to Iustice, the Iudge may not of himselfe moderate such like extremities; then of what huge concernment must it needs be, humbly and earnestly to sollicite for present remedies, for what souldier can with comfort fight with a blunt sword? it is a great joy to Physicians to cure their Patients, but if any dye under their hands when they might by a little more then ordinary trouble have recovered them, it cannot but be a purgatory to an Ingenious spirit; certainly that Iudge which helps a man to his right and thereby pre-

serves

ng & serves a family from beggery deserves as  
 clain much as he that cures a man of a desperate  
 me fever.

But 1 Sam. 8. Is the Statute Law con-  
 Law cerning Kings where it cleerly appears  
 Law that the first generation of Monarchs and  
 Law the rise of Kings, was not from above, not  
 Law begotten by the Word and Command of  
 Law God but from the peoples pride & ardent  
 Law importunity, they were mad for a King.  
 Law to be like unto the Heathens; I beseech  
 Law you observe the story it is a Chapter that  
 Law deserves to be written in Capitall letters  
 Law of Gold, and if it were convenient to ap-  
 Law point the reading of it but once a moneth  
 Law in the publique meeting places, I am con-  
 Law fident it might be of great advantage in  
 Law the satisfying men of perverse spirits, for  
 Law let the most violent assertors and conten-  
 Law ders for Monarchy but seriously consider  
 Law and be intreated to heare it as the Word  
 Law of God, 1 Thess. 2. 13. and they must  
 Law needs be convinced that they which en-  
 Law deavour to destroy a Parliament consist-  
 Law ing of Godly, Wise and Iudicious men  
 Law that are willingly bound by the same  
 Law Lawes which are made for others, abhor-  
 Law ring all thoughts of unaccountableness;  
 Law and to set up a King who fights for a  
 Law boundlesse prerogative to doe what he  
 Law pleases on earth giving an accompt there-  
 Law of

of only to God, (as if hell were made only for them who must not be toucht nor be punished in this life for any of their abominations;) doe cast off and reject the God of Iustice and mercy; for when good *Samuels* rule the people, it is God that rules in them and by them, and there is nothing so contrary to the gracious Nature of God as the violence, oppression and Legall Thefts of the wicked *Nimrods* of the world, and then marke the doome of their favorites, *Iohn* 12. 48. he that rejecteth mee and receiveth not my words hath one that Iudgeh him, the word that I have spoken the same shall Iudge him in the last day.

First, it is very observable what it was that bred a dislike of the Iudges ver. 3. they turned aside after lucre and tooke Bribes and perverted Iudgement which *Samuel* did not ver. 5. when Commonwealths men turne private wealths men and more minde the Trimming of their owne Cabbins then the Ship of State, then the people cry out, make us a King to Iudge us like all the Nations, as if they should say, better have one Tirant then thirty Tirants in *Athens*, better fill one purse then many, now the Lord Commands *Samuel* to protest solemnly against Monarchy that they may not pretend ignorance

inbrance but be left inexcusable, and then  
 if they will have a King, hearken unto  
 them, sayes the Lord, *ver. 7.* which is no  
 approbation of Monarchy as some vaine- 1  
 ly argue, the Lord therein dealing with  
 them as a tender wise Physician when  
 the impatient Patient cryes out for wine  
 which will encrease the disease, the Phy-  
 sician to satisfie his importunitie gives  
 him a little wine which he knowes ra-  
 ther encreases then asswages the disease;  
 but knowes that if he have it not, his im-  
 patience may worke a greater mischief, 2  
*ver. 19.* Nay, but we will have a King  
 over us, are words of men possessed with  
 a frensie, give us a King or wee shall run  
 madd for him, wee will have one what-  
 soever it cost us, that we may be like all  
 the Nations; shall *France* and *Spayne* have 3  
 Kings and we none? will they take away  
 our God from us, from *vers. 11. to 17.* *Sam-*  
*uel* describes a lively portraiture and  
 lineament of a Kings prerogative which  
 are principally three as you may please to  
 observe first a prerogative over mens per-  
 sons, to imprison any one whom the King 4  
 pleases; Hee will take your sons upon  
 pretence of disobedience, or for reason of  
 State either intowre him, or send him be-  
 yond sea if he were a Commonwealths  
 man which in Court language is as much 5

as to say a dangerous man, ver. 12. 13. and 16. Secondly, in point of Militia, ver. 12. Hee will appoint the Capitaines, the Kings Councell called that an inherent priviledge as an inseperable accident and incident to the Crowne, without which he is no King, and then having the sword it is no head matter to command all the money in the Land. Thirdly, in point of Interest and propertie ver. 14. 17. he will take a tenth of all the Corne, Wine and Cattle, if the Iudgement of Ship-money had not been reversed a tenth would not have sufficed I meane that senseles Iudgement (which I cannot mention without indignation) that men should be so silly to talke of building of ships when the Land was ready to be invaded or in eminent danger, as if it were a time to looke after leather to make buckets when a house is on fire.

It seemes to me, that the holy Spirit in expressing those three grand prerogatives that the Kings of the Gentiles would pretend unto; had an eye to the present age wherein wee live; and therefore many booke learned Royalists not being able to answer this Scripture, have declared their Iudgements to be (whether their hearts and pens were of the same minde Margue not) that the Lord did allow of such

such a Government, and ver. 17. hee will  
take your sons which is to be meant by  
usurpation contrary to the Law of God  
Deut. 17. 20. See the learned Annotations  
upon that Chapter very excellent  
for what they ought to doe in right, but  
what they would doe in fact; they read  
hee shall take your sons, and ver. 15. hee  
will take a Tenth, that he shall, and may  
take a Tenth as if they had a Commission  
from heaven so to doe and to fortifie that  
opinion they allege, Deut. 17. 14. When  
thou art come unto the Land which the  
Lord thy God giveth thee, and shalt pos-  
selle it, and shalt dwell therein, and shalt  
say I will set a King over mee like as all  
the Nations that are about me, ver. 15. Thou  
shalt in any wise set him King over thee  
whom the Lord thy God shall choose,  
one from among thy brethren shalt thou  
set King over thee, thou mayest not set  
a stranger over thee which is not thy bro-  
ther, ver. 16. but he shall not multiply  
horses to himselfe, nor cause the people  
to returne to Egypt; to the end that hee  
should multiply horses for as much as the  
Lord had said unto you yea shall hence-  
forth returne no more that way, ver. 17.  
Neither shall he multiply wives to him-  
selfe that his heart turne not away, nei-  
ther shall he greatly multiply to himselfe

silver

undoubtedly

3  
God chooseth  
his King  
surely who  
follows the  
the choice  
to be good

The manner  
of asking a  
King desired  
and God as  
appears by  
Deut. compare  
with Saml.  
For among

*all the customs of the Nations  
which he forbade the Jews to follow  
and God sheweth he (34) least dislike  
their Gov  
by Kings*

- 1 silver and gold, ver. 18. And it shall be  
when he sitteth upon his Throne of his  
Kingdome; that he shall write him a co-  
pie of this Law in a booke out of that  
which is the Priests, the Levites, ver. 19.  
and it shall be with him, and he shall read  
therein all the dayes of his life that hee  
may learne to feare the Lord his God to  
keep all the words of this Law and  
these Statutes to doe them, ver. 20. that  
his heart be not lifted up above his bre-  
thren, and that he turne not aside from  
the Commandement to the right hand or  
to the left: to the end that he may pro-  
long his dayes in his Kingdome he and  
his Children in the midst of Israel: And  
they read those words, I will see a King  
over me, which is spoken by the people.  
3 Thou shalt set a King over thee, as if God  
had commanded a kingly Government in  
Canaan which was only permissive as the  
sin of Adam; let them have a King at their  
owne perill; saith the Lord, The Lord  
4 foresaw that the Israelites would rebell,  
and cast off a happy Government by the  
heads of the people and Iudges, and God  
permits it and Moses speaker of the electi-  
on and dotie of a King, the election is  
from the people, they will have a king  
whether the Lord will or no; where by  
the way wee may take notice how bold  
many

Many have beene, and poore deluded Royalists still are, to wrest the Scripture for the advancement of Monarchy, when men dare say, that in the Hebrew it is that *Moses* commands them to elect a king which the holy Scripture reproves in them as the greatest insanity & madness in the world, that when they may have honest Religious men to go in & out before them that will not oppresse them, nor exalt themselves above their brethren that they will notwithstanding inslave themselves to the Arbitrary and lawlesse lusts of one man and his posteritie, whether they be Idiots, Children, knaves, Theeves, Murderers, Fornicators, Gluttons, Drunkards, Idolators; or Women, which though never so wise, Religious and mercifull (as by reason of the tendernes of their spirits and want of temptation; I believe there are more godly women then men in the world) yet it is against the law of God and Nature to make Millions of men subject to the commands of a woman; but blessed be God that the knowledge of the *Hebrew* language is not necessary to bring an *English man* to heaven, *Iosua* had the honour to conduct them into *Canaan*, and they tooke it into possession, but there was a remnant of the *Canaanites* left unsubdued to prove them,

is the law is, *Deut.* the 20. from the 16. to  
 the 18. which I the rather mention for  
 the Illustration of the equitable proceed-  
 ings in *Ireland*, the Lambe Iudges and  
 makes war in Righteousnes, *Revel.* 19. 11.  
 Every Souldier hath been as a Iudge to  
 execute the Iudgment written *Psal.* 149.  
 6. farre be it from Gods servants to slay  
 the righteous with the wicked, *Genes.* 18.  
 23. No such beatificall sight as to see a  
 Murderer that hath imbrued his hands in  
 the effusion of Innocent blood to suffer  
 the most painefull and shamefull death  
 that can be imagined, but the Children of  
 thole Murderers ought not to be put to  
 death for their original sin as we read in  
 the case of *Amaziah* 2 *Kings* 14. 5. 6. And  
 it came to passe as soone as the kingdome  
 was confirmed in his hand that hee slew  
 his servants which had slaine the king his  
 Father; But the Children of the Murde-  
 rers he slew not according unto that  
 which is written in the booke of the law  
 of *Moses*; wherein the Lord commanded,  
 saying; the Fathers shall not be put to  
 death for the Children, nor the Children  
 be put to death for the Fathers; but eve-  
 ry man shall be put to death for his owne  
 sinne, *Deut.* 24. 16. And many that by rea-  
 son of their wicked principles and adhe-  
 sence to the Pope are not fit to be trusted  
 in

in Garisons yet receive rents for their houses or estates there; Ezek. 18. 20. The soule that sinneth it shall dye, the sonne shall not beare the iniquity of the Father; neither shall the Father beare the iniquitie of the Son, the righteousness of the righteous shall be upon him, and the wickednes of the wicked shall be upon him; Now by the equitie of that law Deut. 20. 16. where Gods people shall reside, they being chief in Command may and ought for their owne securities; expell delinquents and malignants out of London, or any Garrison in England or Ireland for a time, or for ever, as may conduce to the Weale publique and their owne safeties; whose lives are so precious in the Lords esteeme;

*This is like  
robbers who  
murder for  
fear of being  
hanged*

But here I meet a Goliath in the way that threatens much, but the spirit of God is not in it, and therefore it is but as a statue; that God had given the land of Canaan by promise to Israel, and therefore they might justly maintaine a warr to destroy the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites, and there being no command to destroy the Gibeonites, Deut. 20. 17. therefore the league with them was lawfull 1os. 9. wherein the warr may be judged lawfull on both sides, for Ioseph to fight, having a com-

boldenthyt

mand from God and the *Canaanites* to defend their possession not knowing of any such command; but is there the same reason to destroy ancient Monarchyes when they oppose Iesus Christ, and wil not suffer his people to enjoy their liberties which he hath purchased for them by his precious blood?

Cromwelly  
Iretons  
Whitwood  
San Cests  
Berboroughs  
Be

*Answer.* Yes doubtlesse, there are as evident promises for the Churches of Christ in this age of the world to be redeemed out of Antichristian bondage by the *Moseses*, *Iosuas*, *Sampsons*, *Gideons*, *Iepthahs*, and *Samuels*, which the Lord shall raise up to be instruments in his hand to save his people; as there were in *Moses* and *Iosuas* ages, that the Church of *Israel* should be delivered from the *Egyptian* slavery, and reason to me cleerey makes it out; that if a promise of an earthly *Canaan* were a ground of the Churches Warre much more their spirituall liberties; that if I may defend my house by force from theeves and robbers, certainly I may defend my selfe in the exercise of my spirituall liberties, which are ten thousand times dearer to me: if I may fight for a peece of glasse, may I not engage for a precious pearle that is invalluable? The Kings of *Canaan* might have pleaded antiquity succession, and the peoples consent

sent which no King can plead against  
 Gods people in the matters of their spiri-  
 tuall priviledges; God will have the Mo-  
 narchs of the world know, that what-  
 ever Civill right they may pretend to  
 their kingdomes where they have by  
 force or flattery gained the peoples con-  
 sent as the honest man parts with his  
 purse to save his life; yet they must not  
 upon paine of forfeiting their Royalties  
 persecute his friends and servants: Kings  
 that stile themselves, *Defenders of the Faith*,  
 if they prove offenders of the faithfull;  
 God will take away their kingdomes in a  
 way of Iustice, and righteousness; when  
 any of the 10. kings having formerly  
 given their power and strength to the  
 beast, *Revel. 17. 12.* shall afterwards cut  
 off his head, as *Henry* the eight used the  
 Pope in taking away his supremacy and  
 making himselfe head of the Church by  
 Act of Parliament, leaving the body of  
 Antichristian Government by Bishops as  
 before; or if the body of Antichrist come  
 to be destroyed and the thighes, leggs or  
 feet onely remaining in any Coercive  
 Presbiters, when Kings will play at small  
 games rather then sit out and joyne with  
 any people in the world to persecute the  
 people of God, see the end of such Kings,  
*Jer. 14. They shall make warre with the*  
 Lambe

1. **Lambe and the Lambe shall overcome**  
 them, for he is Lord of Lords, and King  
 of Kings, and they that are with him are  
 called and chosen, and faithfull, and this  
 Arraignement of Monarchs and Grandees  
 for abusing the Spouse of Christ, shall not  
 be onely upon the puritie of Intention  
 (which will not Iustifie any Irregular  
 Action for to Act Irregularly upon an  
 Impetus or Impulsive spirit makes Scrip-  
 ture uselesse) but according to naturall  
 Justice and common equitie, that when  
 Kings shall proclaime the Saints Traitors,  
 Heretiques, and Rebels, because they  
 2. will not fall downe and worship the  
 Lord according to human inventions, and  
 shall raise Armies to destroy them as ene-  
 mies to their Crowne and dignities; such  
 Kings have forfeited their Civill Rights  
 as the Kings of Canaan did, and honest  
 3. faithfull, righteous men chosen by the  
 people shall be their successors to whom  
 by vertue of the equity of the Oathes of  
 Allegiance and Supremacy, the people  
 are to be true and faithfull as to the Lord;  
 for whom, and by whose lawes they pre-  
 side, and regulate their Administrations;  
 and other obligation lies upon no man by  
 vertue of any such Oath that he formerly  
 took, for there is no other successor, the  
 wisdom of God hath in Justice so or-  
 dered

you will not  
 in impetus or  
 compulsive  
 spirit do  
 prove this  
 equity

Heredit, and He that is Truth when men  
 are lyars, is also wise when they are  
 fooles; for the oath was only binding to  
 the politique capacity, to be true to the  
 King, so far as he was true to the Lawes  
 and safety of the people: Hec that tooke  
 it in any other sense made the King a  
 God, infallible and impeccable when he  
 sets up a standard of defiance against  
 them, is any man so unsound in his intel-  
 lectualls as to thinke that the oath obliges  
 him to stand still, and suffer his owne  
 throat to be cut; No oath can tie any  
 man to doe or suffer that which is destru-  
 ctive to humanity, and as for Christians  
 certainly by that statute of *Numb. 30.*  
 whatever any Christian vowes without  
 the consent of her husband Iesus Christ  
 is meereley voyd in Law, and a precipi-  
 tate rash oath, as that of *David* against  
*Nabal*, *Sam. 25. 32.* binds not but to re-  
 pentance *Levit. 5. 4. 5.* If it be objected  
 that *Iofua* fought against Kings of another  
 Nation as Gods people in England did not;  
 what forraigne assistance hath been in  
 that kinde? I shall not dispute, but the  
 answer is very easie, that the nearenes of  
 the relation much aggravates the offence  
 on the Royalists part; If ambitious Princes  
 would give Commissions of Array a-  
 gainst forraigners, and not to destroy their  
 owne

1 owne people, then it might be but a sin  
 against the sixt and eight Commande-  
 ment, but to destroy his own Countrey-  
 men is a complicate offence of Treason  
 also; and a sin against the fift Commande-  
 ment as well as the other two, to betray  
 those that trusted him; and certainly had  
 not the Parliament executed the late  
 King, the *Danes* or some others might  
 2 have destroyed them, for God binds his  
 people by his legall Commands to Act  
 3 and accomplish his designs, and to de-  
 stroy all Tyrants and oppressors, and to  
 4 say who ever heard of such a thing before  
 is an argument wherewith onely igno-  
 rant poore people are taken, as the people  
 said when Iesus Christ cast out the dumbe  
 Spirit, *Matth. 9. 33. 34.* it was never so  
 5 seene in *Israel*, he casteth out Divells  
 through the Prince of Divells; wee doe  
 not read that God ever dealt with any  
 6 Saint as with *Iob*, yet *Iob* was no hypo-  
 crite; I say the Lord hath layd an abso-  
 lute Command upon the Parliament to  
 proceed as they have done upon paine of  
 his high displeasure, and being guilty of  
 high treason against the Majesty, (a crime  
 not fit for any mortall man, because  
 7 higher then that wee cannot give) of  
 Heaven, and of being utterly destroy-  
 ed if they had not done it; and that stroke  
 8

This cannot  
 be proved but  
 by a 7<sup>th</sup> article  
 of the  
 1<sup>st</sup> Ent. the first

put England into a salvable condition for  
 doe but consider how leuereely the Lord  
 dealt with Israel and Iudab, when their  
 Princes turned Lions and Wolver. Then  
 the Lord gave them a King in his anger;  
 1 Sam. 8. 7. and Hosea 13. 11. ver. I gave  
 them a king in mine anger, and tooke  
 him away in my wrath; will any man  
 say that Sauls office of being King was of  
 Divine ordination which was done in  
 anger, all Gods ordinances are appointed  
 in love for the good of his people and Di-  
 vine and humane Society, but Sauls being  
 made King displeased the Lord; and it is  
 very remarkable that on the day, and at  
 the very houre of election, Samuel dealt  
 justly with them; and told them of their  
 great evill in rejecting God and his Go-  
 verment, 17, 18, 19. and Samuel called  
 the people together unto the Lord to  
 Mizpeh, and said unto the Children of  
 Israel, thus saith the Lord God of Israel,  
 I brought up Israel out of Egypt, and deli-  
 vered you out of the hand of the Egypti-  
 ans, and out of the hand of all Kingdoms,  
 and of them that oppressed you, and yee  
 have this day rejected your God who  
 himselfe saved you out of all your adver-  
 sities and tribulations, and yee have  
 said unto him, Nay, but set a King over  
 us; but though the Kingly Government  
 displeased

displease God; yet observe how gently  
*Saul* behaved himselfe to the people; *1 Sam.*  
*xx. 10.* There were some that would  
 1 not have *Saul* taigued over them which  
 the people would have had put to death;  
 but *Saul* said *ver. 13.* There shall not be a  
 man put to death this day; whereas the  
 Monarchs of the world make men offen-  
 2 dours for a word; one man for speaking in  
 jest; that he will make his sonne heire of  
 the Crowne, meaning a house that had  
 that signe in *Cheape-side*; and another for  
 saying, there goes *Ed. 6.* in *Coleman-street*  
 have been most tyrannically murdered  
 and executed; *Saul* was never so bloody  
 minded.

But one passage I may not omit, the  
 Holy Ghost (foreseeing that Monarchy  
 would have many Advocates to plead  
 for its divine right) for the satisfaction of  
 all that will not wilfully shut out the  
 light, calls this importunitie of the *Israe-*  
 3 *lites* to have a King to be a great wicked-  
 nes, and such a sin that the Lord will not  
 let goe unpunished; but sent unreasona-  
 ble weather, thunder and raine in wheat  
 harvest; *Proverbs 26. 1.* As snow in sum-  
 mer, and as raine in harvest, so honor is  
 not seemely for a foole; I hope *England*  
 will not forget the wet season in summer  
 4 1648. how it was mid-winter as mid-  
summer

summer, and certainly the works of God have a voice and are most eloquent to his owne people; what the Lord did to the *Israelites* for their asking a King, *England* hath great cause to thinke that the Lord was highly displeased with those that would have made peace with the late King, read but *1 Sam.* 12. from the 16 to the 22. and it is all one to say, that God is the Author of Monarchy, as that he is the Author of sin; for the blessed spirit (which cannot lye) calls it a great wickednes, the people call it their evill; and *Samuel* says they have done all this wickednes; yet feare not; for the Lord will not forsake his people; for his great names sake, because it hath pleased the Lord to make you his people, and he promises to pray for them *ver.* 23. as if Monarchy was such a great sin that if it had not beene, that the Lord will not truly destroy his owne people; *Psal.* 81. 13. *Exod.* 32. 12. (for what would the *Egyptians* then have said?) hee would never have pardoned it; for a full rationall Government is one of the things that is of the greatest concernement in the world: but is it not said *1 Sam.* 15. 9, 10, 11. that God set up *Saul* to be King? true, but no other wayes then he set up *Pharaoh* to oppress his owne people; but *Saul* and the people

*God's Entail*

*Such is the English monarchy*

people spared *Agag*, and the fatlings, which  
 was *Sauls* disobedience, and observe for  
 what *Saul* lost the kingdome, the people  
 will have a King; though he erre but in  
 metrey, saying, it is more noble to save him  
 whom wee may destroy then to kill him  
 whom wee may save alive, and the best  
 of the Sheep and the Oxen, spared for sa-  
 crifice unto the Lord, and confessed his  
 sinne. 24. *Saul* said unto *Samuel*, I have  
 sinned, for I have transgressed the Com-  
 mandement of the Lord and thy words,  
 because I feared the people and obeyed  
 their voice, 25. Now therefore I pray  
 thee pardon my sin & turne againe with  
 me that I may worship the Lord, 26. And  
*Samuel* said unto *Saul*, I will not returne  
 with thee for thou hast rejected the Word  
 of the Lord, and the Lord hath rejected  
 thee from being King over *Israel*, 27. and  
 as *Samuel* turned about to goe away hee  
 laid hold upon the skirt of his mantle and  
 it rent, 28. and *Samuel* said unto him, the  
 Lord hath rent the kingdome of *Israel*  
 from thee this day, and hath given it to  
 a neighbour of thine that is better then  
 thou, 29. and also the strength of *Israel*  
 will not lye nor repent for he is not a man  
 that should repent 30. then he said, I have  
 sinned, yet honour mee now I pray thee  
 before the Elders of my people and be-  
 fore

fore *Israel*; and turne againe with mee  
 that I may worship the Lord thy God,  
 31. *to Samuel* turned againe after *Saul* and  
*Saul* worshipped the Lord; what would  
 not the mercifull God of *Israel* pardon the  
 King of *Israel* an error in mercy? being  
 but too pittifull to spare a great man that  
 happily might have repented; that confess  
 his sin, prayed for pardon, that he might  
 worship the Lord, that prayed againe for  
 pardon, of that particular sinne, and did  
 worship the Lord accordingly, that was  
 annointed, 1 *Sam.* 10. 1. in token of the  
 giftes and graces of Gods spirit, and kist by  
*Samuel* for congratulation and homage,  
 1 *Kings* 19. 18. *Psal.* 2. 12. it speaks aloud  
 to me, that the Lord was very angry at  
 Monarchicall Government, and that Kings  
 when they have possesse themselves of  
 such a God-like state, and Immense pow-  
 ers, Incompetible (almost with humani-  
 tie) not only by force and usurpation, but  
 by the peoples consent or election, as  
*Saul* was; the people shouted and said,  
 God save the King, 1 *Sam.* 10. 24. and  
*Chap.* 11. 15. 'tis said, that the people  
 made *Saul* King, and *Saul* and all the men  
 of *Israel* rejoyced greatly, yet one offence  
 and that a small matter in comparison  
 (though no sin be little that is committed  
 against the great God) makes a Monarch  
 to

- 1 to forfeit all his Royalties; for when people, either for feare, or through the vanity or pride of heart, will tie themselves by Oathes or Covenant, to be in subjection to any man; the Scripture tells them that God is angry with them for giving away that libertie, which he would have them keep, and if they break their trust never so little they may plucke them downe and choose godly and Iudicious men to rule over them in the feare of the Lord; certainly *Saul* was a Saint in comparison of the pretenders to Monarchy in our dayes: He sins in mercy not in cruelty, confessed his sin, never used any means to be King but hid himselfe as unwilling and unworthy to be king, ventured his life most freely for the people, was not guilty of Innocent Blood as we read of, unless it were in the case of the
- 2
- 3
- 4 Priests, *1 Sam* 22. 19. tooke the newes of his rejection from *Samuel* patiently; acknowledged divine Justice in all, and would not have a man suffer that denied his title to the Crown as in the place before alledged: How unlike was *Saul* to
- 5 *Charles* the last; but by *Solomons* law, no evill is to be spoken of the dead, least quarrells should be immortall; He hath appealed to a higher Tribunall, where no error will be found in the sentence pronounced against

against him; but all that had a hand and acted in that execution from a conscientious principle to be rid of Tyranny and oppression, in discharge of their duties to God and man. Not for any sinister end to make themselves great, but faithfully to serve their generation; will have much cause of rejoycing therein, at that great day when the secrets of all hearts shall be disclosed, and many Iudgments given in severall Courts shall be reversed, but that undoubtedly will be confirmed.

*Object.* But it is strongly objected for Monarchy, that God accepted *David*, it is said of him, 1 King. 15. 4. 5. Nevertheless for *David*'s sake did the Lord his God give him a lamp in *Ierusalem* to set up his Son after him, and to establish *Ierusalem*, because *David* did that which was right in the sight of the Lord, and turned not aside from any thing that he commanded him all the dayes of his life, save onely in the matter of *Nriah* the *Hittite*.

*Ans.* Gods choosing *David* was no approbation of the kingly office in him, more then in *Saul*; God never said, that *David*'s office was after his own heart, unless sin and great wickednes be after Gods heart; God gave *Saul* gifts, he had a spirit of Regiment, the *Israelites* were resolved to have a King as the Heathens had,

*Spiritum  
Regiminis  
non rege-  
nerationis*

WOM

D

whether

Whether God would or not; let them have one sayes God, at their own perills, when the King was good and governed them as the good Iudges did, and would give an account to the people & a reason of all his actions, Then God had his will, and the people had their wils, to have the name of a King, but the Nature of good magistrates; and certainly I have thought many times upon the late troubles that if I durst (have asked any thing in the world contrary to the minde of God) which may not be, mee thinks it should have been the continuance of a kingly Government in England, to have had the preeminence and power in one, Good, Gracious, Iust, Mercitull, Valiant, Faithfull, and Patient Man, as a *Moses* or a *Iob*, *Iehosophat*, *Iosiah*, or *Hezekiah*, that would dye for the people.

A Christian that like his Saviour Iesus Christ goes about doing good, *Acts* 10. 28. that makes it his trade to relieve the poore people, the fatherlesse, and widow, and such as are oppressed, and his recreation to sit down at night and thinke upon it, and that day which he hath done no good in, he counts it lost. A man whose maine resolution of his soule is to know God as accounting it the most honorable thing in the world for the Creature to

know

he means  
Cromwell  
to whom the  
Crown was  
offered.  
The Author  
well knew  
Cromwells  
Ambition  
and how  
prejudicial  
calculated  
on the Magistracy of a single  
person Cromwell made  
protector. 1653.

know its Creator that counts it his chief-  
 est good to promote the glory of God; to  
 doe good if it were possible, to every vi-  
 sible object, and living creature, at least  
 to pray for them: A man that loves the  
 Saints as his owne soule for Christs sake,  
 knowing he will reward him, and puts  
 forward every good motion withall his  
 might, that will renounce his owne ho-  
 nour and become of no reputation and  
 thinke himselfe highly honored if by the  
 meanest office of love he may be service-  
 able to any, specially to the Elect, if such  
 a man had a plenarie of power to doe  
 what he pleased without controule from a  
 blessed principle of love to God what a  
 boundance of good might an E. 6. have  
 done had his dayes been numerous whom  
 God onely shewed to the world, and re-  
 called him as not worthy of him, I say,  
 what abundance of good might one  
 such rare incomparable person doe in a  
 short time when great Councells can  
 move like great bodyes but slowly, but  
 this is but worldly wisdom to be wise a-  
 bove what is written, for man to be wiser  
 then God, who sayes, it is dangerous to  
 trust any single person (though never so  
 singular) with an unlimited power, for  
 the best men are but men at the best, and  
 there is no grace but may be counterfeit,

he that seemes to be a *Paul* to day, may be  
 a *Saul* to morrow, the heart of man is de-  
 ceitfull above all things, and the very  
 conceit of such a power is enough to cor-  
 rupt the best man living, therefore the  
 best goverment is to have Princes of the  
 congregation, godly & righteous men to  
 be chosen, governors, and Iudges, (a *Iosua*  
 to lead and conduct their Armies against  
 their Enemies which *Iob* calls a King in  
 the Army, *Iob* 29. 25. is a sweet text for a  
 generall; I sat chief and direct as a King  
 in the Army as one that comforteth the  
 mourners, *V. 11. to 18.* When *Iob* was com-  
 passed about with extraordinary honors,  
 and seated in the Assembly of other Ea-  
 sterne Princes, sat in the Chaire; those  
 honors entred not into his soule, but his  
 thoughts were taken up, about the affli-  
 cted and miserable, such as were in a  
 mournefull condition; his soule was with  
 their soules, to alleviate and ease his dis-  
 tressed Countrey men by bearing part  
 of their burden, his greatest covetousnes  
 was to enrich the poore, and the desire of  
 comforting them was always the strong-  
 est of his passions; and so the people are  
 not to be led up and downe by the noses,  
 but the Magistrates are to open their eyes,  
 who are very sensible of their own good,  
 and this is the minde of God and great de-

signe

signe of Heaven to governe the world  
 by rationall men as hee enlightens it by  
 the sun; for Reason is the soule of all  
 things sublunary, and the life of all Iust  
 human lawes without exception, by this  
 reason no man in the world ought to  
 challenge a power unaccountable over  
 others; for the people are more imme-  
 diatly the originall of all Iust power,  
 then any King ever was, of a Constables  
 authority: And ought to be accountable  
 by the same reason for offences against  
 the Publique good, as a Constable for his  
 offence, but it is not the name of a King  
 but the boundlesse power which I argue  
 against (though the Romans for the infol-  
 lence of *Tarquin* would not endure the  
 name) if any people shall place the Legis-  
 lative power in Parliamentary authority  
 and give unto one man the Title of King  
 for their better correspondency with for-  
 raigne Kingdomes, with no more power  
 to hurt the people, then the Duke of *Ver-  
 nice* or the Duke of *Genoa* have; such a go-  
 verment may be Iust and Rationall, but  
 Domination is a sweet morrell, let all  
 States take heed how any man growes  
 too popular & engrosses too much power  
 into his hands.

*Object.* But many object that *Saul* and  
*David* being annointed by Gods speciall

Command, that their office was pleasing unto God.

*Ans.* I agree that Anointing does generally imply that God accepts of such persons and things that are so anointed by his command; but observe, that God and the people were of a contrary minde in that Action; God appointed and anointed *Saul* as a Captain to goe before them to defend them from the Tyranny of the *Philistines*, *1 Sam. 9. 15. 16.* and *Chap. 24. 47.* So *Saul* tooke the Kingdome over *Israel* and fought against all his enemies on every side against *Moab* and against the Children of *Ammon*, and against *Edom*, and against the Kings of *Zobah*, and against the *Philistines*, and whithersoever he turned himselfe he vexed them; but the people took it as an accomplishment of their desire to have a King as the Nations had, which power God gave him not, but told the people that hee would make them cry. *Chap. 8. 18.* And yee shall cry out in that day, because of your King which yee shall have chosen you, and the Lord will not heare you in that day; and wee read, *2 Sam. 21.* That they had three yeares famine for *Sauls* wickednesse, because hee had slaine the *Gibeonites* in his zeale to the Children of *Israel*, it is a golden Scripture sufficient to satisfie an Iron age of men that

that are so stupid to thinke that Kings and  
 their Children are not to be executed for  
 murders. *vers.* 1, 2, 3, 4, 5, 6. 9.  
 then there was a famine, &c. and so  
 did *Iob* 4. 10, 11. The roaring of the  
 Lion, and the voice of the fierce Lion,  
 and the teeth of the young Lions are broken,  
 the old Lion perisheth for lacke of  
 prey, and the stout Lions whelps are scattered  
 abroad: I judge the meaning of  
 it to be, that men who raigne like Lions,  
 Kings and great ones who under the  
 face of men carry the hearts of Tygers;  
 and their Children who equall them in,  
 and inherit their fathers crueltie; and  
 their wives who surpasse them in Insolence,  
 and *Marian* persecutions; must all  
 receive such punishments as their sins deserve,  
 they end their lives tragically, heaven hath,  
 and will make it seene in their persons  
 that it never leaves cruelties without  
 chastisement, as there shall be no  
 Innocent ones abandoned, so the greatest  
 persons that are culpable shall not be unpunished,  
 such as plough iniquity and sow  
 wickednes shall reap the same *ver.* 8.  
 9. those to whom the newes of the murder  
 of the Innocent is as sweet, as a plentiful  
 harvest is agreable to the husbandman;  
 shall not be able to avoid the stroke  
 of Iustice, but be like high trees that are  
 planted

110 **1** planted upon the mountaines shall be  
 made a sport and pastime for the windes,  
 and tempests. But the poore *Gibeonites* case  
 before wee leave it, affords us an excel-  
 lent document how Gods *Israelites* ought  
 to carry themselves towards *Ismaelites* and  
*Canaanites*, that would have destroyed  
 them, viz. to be very sparing in promises  
 2 and protection towards them, but have-  
 ing once conditioned with them and  
 received them into favour, to be very li-  
 3 berall in performances towards them, and  
 not to violate faith given in a title, though  
 the conditions were obtained by craft and  
 deception; And now I humbly intreat  
 you to observe what little esteeme *David*  
 had of *Sauls* Royall seed to hang up seven  
 4 of them; for what offence does not  
 appeare, but very probable that they  
 had given *Saul* had counsell to destroy  
 the poore *Gibeonites*; and yet *David* had  
 5 sworne to *Saul* not to cut off his seed after  
 him. 1 *Sam.* 24. 20. 21. And now be-  
 hold I know well that thou shalt surely  
 be king, and that the kingdome of *Israel*  
 shall be established in thine hand. Swear  
 now therefore unto me by the Lord that  
 thou wilt not cut off my seed after mee,  
 and that thou wilt not destroy my name  
 out of my fathers house, and *David* sworne  
 unto *Saul*: With these two arguments I  
 doe

**Doe in the name of the Lord; Challenge**  
**all the Royalists in England, Ireland, and**  
**Scotland, to answer them if they can, or**  
**rest satisfied with Scripture and reason.**

1. That no oath of Allegiance or Supremacy can be any ground to any people  
 not to doe Iustice upon a king for murder; *David* a man after Gods owne heart  
 (that never offended but in the matter of *Uriah*) therefore did not erre in delivering  
 up *Sauls* seven sons to execution; would  
 not make his oath to *Paul* a ground not to  
 doe Iustice, for the Spirit of God in *David*  
 argued thus, I am by the Law of Nature  
 as I am a creature, a poore worrne bound  
 to the holy and just Law of my Creator  
 (which is unchangeable and undispensible;  
 god can no more dispense with my  
 loving and obeying of him, then hee can  
 cease to be god by reason of his Infinite  
 goodnes) which Law is, that blood re-  
 quires blood, *Genes.* 9. 6. It is a funda-  
 mentall Law without which there can  
 be no conseryation of human sociery, and  
 I finde in the Law of God that my eye  
 must not pittie him that sheds blood, *Deut.*  
 19. 11. 12. 13. But if any man hate his  
 neighbour and lye in wait for him, and  
 rise up against him and smite him mortally  
 that he dye and fleeth into one of these  
 Cities: then the Elders of the City shall  
 send

send and fetch him thence, and deliver him into the hand of the avenger of blood; that he may dye, *ver. 5.* thine eye shall not pittie him, but thou shalt put away the guilt of Innocent blood from *Israel* that it may goe well with thee (parallel whereunto) is *2 Kings 14. 4.* And also for the Innocent blood that he shed, (for hee filled *Ierusalem* with Innocent blood) which the Lord would not pardon. And therefore when I take an oath of Allegiance or Supremacy, it must be saving that faith which I owe unto my

3 Creator; as in *Iustice Littletons case* when any man did Fealty to his Lord, it was with a saving that faith and dutie which he owed unto the king, and those other

73 Lords which he held land of, by Priority of Tenure, which if it were not expressed it is implied in Law.

2. Thus I argue that if it were just to put *Sauls* sons to death for their fathers sin wherein hee was principall and they but accessaries, at the most; doubtlesse it had been just to have recompenced it upon the head of their father, it could be no sin to put *Saul* to death for killing the *Gibbeonites* where it was lawfull to execute his sons which might have made many pleas, that what they did, was *Sauls* command, they had the Kings Commission of

of Array and warrants from *Saul* to raise  
 forces to secure the Countrey, and under  
 pretence of keeping the peace to plunder  
 and destroy whom they pleased, but ob-  
 serve what a glorious sight it was in the  
 eyes of heaven, 1 *Sam.* 21. 14. when  
 those seven sons were executed, God was  
 intreated for the Land: It may be the  
 common Law would have acquitted  
 those seven gentlemen, because regular-  
 ly where the principall is dead, the ac-  
 cessory cannot be tryed, but the Law of  
 God makes all principall in murder whe-  
 ther present or absent, as the Law of man  
 makes all principall in the highest offen-  
 ces of Treason, and the lowest offences  
 of trespassse; nor did *David* question, what  
 shall I shed the blood of the seed Royall  
 for the *Gibeonites* who were strangers and  
 bondmen, hewers of wood, and drawers  
 of water, upon which Eternall Law of  
 Righteousnes, *Major Ottoway* and *Cornet*  
*Grant*, were shot to death for murder-  
 ing an *Irish-man* at the siege of *Waterford*  
 who having leave to goe into *Waterford*  
 to receive some money and to returne,  
 was at his coming backe murdered by  
 their Orders or Command, for which by  
 the Countell of Warre they were justly  
 condemned, and the execution was a most  
 famous peece of justice, for had not zeale  
 and

And love to Iustice preponderated, and out-voted all private affections much might have been said for the vallor, Gallantry, and hopefulness of the Major, and Cornet; I could not in faithfulness but mention it as being a case so parallell to that 1 Sam. 21. That *Sauls* sons should be executed for murder of the *Gibeonites*, and out of my dutifull respect to beare witness to the exemplary and exact discipline of the Army where vice is punished & vertue rewarded whereof I was sometimes Advocate, and count it more honorable to be a member of an Army fighting for Christ then to be head of an Antichristian Empire.

But before we leave *David*, let me but observe how the anger of the Lord was kindled against *Israel* for *David*s one sin of numbring the people; what had the poore sheepe done that 70000. men from *Dan* to *Beersheba* should dye by the Pestilence in three dayes? Did not God thinke you therein reckon with them for their kingly goverment, you will have a King saith the Lord to them, whether I will or no; you shall now smart for your wickednes; for your great wickednes, for unmannning your selves, making your selves lesse then men, to make one man equall with God, to doe what he pleases;

I will not endure it in my owne people; Eli sinned, yet the people not punished, for he governed the people according to the minde of God, but you will have a King, sayes the Lord, as the Heathens have, be it so, but if he sin Ile punish you, not only with the famine, but by a great pestilence, and as you like that, so continue your kingly government.

*Object.* But *Dauids* dayes drew to an end therefore he gives a charge to *Solomon* his son, of righteousness, saying, there shall not faile thee a man on the Throne of *Israel*, 1 *Kings* 2. 4. which expressing a stability of *Dauids* Throne: some may argue, that God approved kingly government.

As also there is another objection that should have had priority in *Deut.* 17. 14. to 20. That God gave a Law for chusing a King, therefore he approved that government; the answer whereunto is easie, that the Lord foreseeing, that when he had brought them into *Canaan* they would desire a King, like the *Pagans*, being a people deere unto him, he would not therefore cast them off; but tells them how to make the best of a bad bargain, that if they will play with the Lion or the Beare let them plucke out his teeth; all Kings are ravenous creatures in point of their office, but some will doe

doe lesse hurt then others, and the words of the Text are very perspicuous: when thou art come into the land which *Iehovah* thy God giveth thee, and shalt possesse it, and shalt dwell therein, and shalt say, I will set a King over me like as all the nations that are about me, &c. So that the rise of Monarchy was plainly from the peoples pride, the words are not, that God will set a King over them, but they will have one against his desire; If Pride, Luxury, & Rapacity which were called R. 2. daughters, and that if he did not marry them they would undoe him, be of a divine offspring and originall; then Monarchy is; but the very constitution of it is Tirannicall, Antichristian and diabolical; And now the reason why God chose the seed of *David* and not the seed of *Saul*, was not his approbation of Monarchy, but because he had appointed *Iesus Christ* to come of *David's* race, *Genes.* 49. 10. The scepter shall not depart from *Judah*, nor a Law-giver from between his feet untill *Shilo* come, and to him shall the gathering of the people be; therefore a King must be untill Christs time; yet onely over the Tribes of *Judah* and *Benjamin*, for the ten Tribes were carryed away Captive; and who knowes but that the reason thereof was principally because of their great wickednes;

wickednes; in casting of Gods gover-  
ment by godly righteous Iudges, and set-  
ting up Monarchy like the Heathens;  
and so *Dauids* posterity did not terminate  
and end untill Christs time, because the  
Law-giver was not borne before.

*Solomon* therefore after *Dauids* death,  
was a most glorious King, who prefer-  
red wisdome before honor, riches, and  
pleasure, none before him or after him  
were ever like unto him, 1 *Kings* 3. 12.  
28. For the Wisdome of God was in  
him to doe Iudgement, yet being but a  
man was drawne away by his wives to  
Idolatry, and did evill in the sight of the  
Lord, 1 *Kings* 11. 5. hee went after *Ashto-  
reth* the goddesse of the *Sidoneans*.

And there is seldome any so singular,  
eminent or rare-gifted man, but wants  
his graines of allowance; either he is con-  
trited, censorious, passionate, or hath some  
mixture or tincture of folly which yet  
must be charged upon the unregenerate  
part; See what it is to be an absolute Mo-  
narch onely accomptable to God; if *Solo-  
mons* power had been onely to have con-  
firmed such good and wholesome Lawes  
as Gods people would have propounded  
to him; or if *Solomon* had onely been a  
leading man in Parliament in probability  
~~Isaiah had not run a whoring from the~~  
Lord

Lord after such Idolls; but you shall tast,  
 sayes the Lord of those bitter fruits  
 which are of your owne planting: It  
 was a web of your owne weaving, a  
 King you would have, well saith God,  
 I will surely rend the Kingome from *Solomon*, *1 Kings 11. 11.* Yet not all the king-  
 dome, for the Messiah is not borne, and  
*Solomon* slept with his fathers, and the  
 people came to *Rehoboam* his son, *1 Kings*  
*12.* who heard his Senators speake, but  
 did as the young men advised him, *1 Kings*  
*12. 10.* how like unto *Rehoboam* are the  
 Monarchs of this world, they will be  
 content to heare what a Parliament will  
 advise, but keep a negative voice, and  
 prefer copper heads before silver haire,  
 and Court Parasites have distinguisht be-  
 tweene advice and consent, that whereas  
 by ancient fundamentall Lawes Kings  
 could doe nothing without consent of the  
 people in great Counsell and Parlia-  
 ments, they say, they may not doe it  
 without advise, as if the great Councils  
 of the Law stood only for a Cypher and  
 a Kings pleasure to be the figure, but let  
 such as are wise but call to minde who it  
 was that used this speech of *Rehoboam*, that  
 the late Kings little finger should be hea-  
 vier then his Fathers loynes, and Adore  
 the Iustice of God in the Tragickall end of  
 such

such wicked Councillors; And in the revolt of the ten Tribes from the house of David, see what meanes Rehoboam attempted to reduce them, 1 Kings 12. ver. 21. to 24. And why so? certainly, because the government was unjust and tyrannicall in it selfe, and therefore if the people who in their choice of a King have displeased God, when they have well smarted for their folly, have wit to cast him off, the Scripture sayes, it is from the Lord, God does not say as in the case of Election they have rejected and cast off me, not a word of anger or displeasure, which holds forth this divine truth to all that will not willfully shut their eyes against the light, that if the people in Turkey, Persia, Russia, or any place in the world where one man governes, or pretends to rule as he pleases, will rise against him and dethrone him, it is an action not only justifiable, but commendable, and if the King cause any of them to be put to death as Traitors, it is murder in him, and he fights against God, Iustice, and Reason, but it is otherwise where the government is just and rationall by godly righteous Magistrates and Iudges chosen by the people, if they be affronted and injured it is an offence, and high treason against the Majestie of heaven, they have not

E

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what Gaze  
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east off thee, but they have rejected me, sayes the Lord, to a just authority acting for him and giving an accompt to the people of their lawes and administrations in love; we may observe in *Jonathans* case, that when the Legislative power is in one mans hand, though none of the worst, what lawes are unadvisedly enacted? *1 Sam. 14. 24.* And the men of *Israel* were distressed that day, for *Saul* had adjured the people saying, cursed be the man that eateth any food untill evening, that I may be avenged on my enemies, for none of the people tasted any food: And they came to a wood, and there was hony upon the ground, *ver. 26.* and when the people were come into the wood behold the hony dropped, but no man put his hand to his mouth, for the people feared the oath, but *Jonathan* heard not when his father charged the people with the oath, wherefore he put forth the end of the rod that was in his hand and dipt it in a hony-combe and put his hand to his mouth and his eyes were enlightened; then answered one of the people, and said, thy father strictly charged the people with an oath, saying, cursed be the man that eateth any food this day, and the people were faint; then said *Jonathan*, my father hath troubled the land, see I pray you how mine

mine eyes hath been enlightned, because I tasted a little of this hony, *ver. 30.* how much more if happily the people had eaten freely to day of the spoyle of their enemies which they found, for had there not been now a much greater slaughter amongst the *Philistins*; 'Tis a cruell law, we had kild more if we had eaten; *Jonathan* was a gracious man and had a sweet spirit for goverment, and *Jonathan* said to the young man that bare his armour, come and let us goe over unto the garrison of these uncircumcised, it may be that the Lord will worke for us, for there is no restraint to the Lord, to save by many or by few. As gallant *Caleb* said, *Ios. 14. 12.* If so be the Lord will be with me, then I shall be able to drive out the *Anakims*; but nothing would satisfie *Saul* but the life of *Jonathan*, and the execution of a cruell law and that against nature, for hungry men not to eat food, which in the Hebrew is bread; now bread being not hony, and that being a penall law, it ought to have been taken strictly; and so *Jonathan* not guilty, for a penall statute is not to be extended by equity, for the oath was much better broken then kept, but the people had more wit then to suffer *Jonathan* to be put to death, *ver. 45.* nor was *Jonathan* legally guiltie, because hee

was not present when the law was made  
*ver. 3.* and *17.* nor had any notice of it ,  
 and such lawes that are not consonant to  
 the lawes of nature are not obligatorie  
 1 without full and perfect notice and pro-  
 clamations thereof made to the people ,  
 and in that the Lord did not answer *Saul*  
*ver. 37.* It was because he was angry with  
 him for his rash oaths , he being given to  
 2 swearing, *ver. 44.* and it appeares *chap. 28.*  
*ver. 6. 16.* that Gods not answering is a  
 signe of anger , though *Saul* suspected  
 Gods silence was for some hidden sinne  
 therefore would cast a lot , *ver. 7.* sayes  
 God to *Samuel* , I am chief King, thou art  
 my Minister, I rule by thee, therefore  
 they have rejected me in casting off a just  
 goverment free from Tiranny and op-  
 pression which my soule abhorrs, for God  
 is King over all the earth , hee keepes the  
 supreme power to himselfe , it is his pre-  
 rogative onely to give no accompt of his  
 3 Actions to any creature , and yet in love  
 he is pleased to condescend to poore crea-  
 tures, and makes out the reason of his ad-  
 ministrations; and the Image of God con-  
 sists in Holines, Iustice , Mercy, and  
 Goodnes , which is a goverment of a  
 divine originall it comes from heaven  
 and hath a tendancie thither , and those  
 that are my governors have such graces  
 and

and gifts of my holy Spirit signified by powring on of oyle upon the heads of the rulers, as being necessary graces for priests, Prophets and Kings, but the *Israelites* would not let the Lord to keep the power in his owne hand to appoint what governor and government he pleased.

Therefore observe in the next place what course does *Ieroboam* take to establish his Kingdome, hee thinks to strengthen himselfe by the Idolatry of the two Calves, the people will revolt from me, sayes *Ieroboam*, unles I make them two Calves of gold and say, behold thy Gods O *Israel* which brought thee up out of the land of *Egypt*; Monarchs care not what they doe, though they destroy even the soules of millions of people to maintaine their pompe and glory, make the people believe sayes he, that these Calves which were made but yesterday, brought their fathers out of the land of *Egypt*, ver. 27. If they sacrifice they will turne to *Rehoboam*; Kings feare that pietie to God will draw away peoples hearts from the: Monarchs delight wickedly to keep the people in grosse ignorance; and how foolish was this *Ieroboam*, 1 Kings 14. to send his wife disguised to the Prophet *Ahijah* to know whether his son should recover, as if the Prophet could tell the greater and not

find out the wifes disguisement; Ideots; Minors, Murderers, any are good enough and will serve to be Kings; marke therefore what becomes of King *Ieroboam*, 1 Kings 14. ver. 10. 11. Therefore behold I will bring evill upon the house of *Ieroboam* and will cut off from *Ieroboam* him that pisseth against the wall, and him that is shut up and left in *Israel*, and will take away the remnant of the house of *Ieroboam* as a man takes away dung till it be all gone: him that dyeth of *Ieroboam* in the City shall the doggs eat, and him that dyeth in the fields shall the fowles of the aire eat, for the Lord hath spoken it; but if onely guiltie kings might be punished it were no great matter, but the poore people must be destroyed for their kings wickednes, ver. 15. 16. for the Lord shall smite *Israel*, as a reed is shaken in the water, and he shall root up *Israel* out of this good land which hee gave to their fathers, and shall scatter them beyond the river because they have made their groves, provoking the Lord to anger, ver. 16. and hee shall give *Israel* up because of the sins of *Ieroboam* who did sin, and who made *Israel* to sin; blessed Lord! it was *Ieroboam* that made the groves & high places and not the people, but when the people chöose a king, what he

he does, is reputed their Act; they doe it by him, as the whole body sees & heares by the organs of the eares and eyes: what a sad consideration is it, that Gods people should be destroyed for the sinne of the kings of *Israel*? let them smart, sayes the Lord, a king they will have, then there was warre betweene *Rehoboam* and *Ieroboam* all their dayes, 1 *Kings* 14. 30 which the spirit of God reiterates *Chap.* 15. 6. as if kings delighted in nothing but wars about prerogatives, precedencie, or such triviall matters, the poore people must shed their precious blood, loose their lives, not onely temporall but hazard their inestimable soules; for as the tree falls, so it lies, their Wives and Children utterly destroyed, and all to attaine and satisfie the ambitious designs and wicked lusts of proud imperious men that set all on flame to warme themselves, as if God had made Bees to make hony onely for the Drones, poore men onely to be as the wooll in the breach to receive Cannon and Musquet bullets; and yet, when the world is; in love, and bowells of pittie, jogged & wakened out of this pleasing dreame, they are angry with their Monitor, and hee that is a friend to publique libertie, is counted an enemy to *Cesar*, poore *Turks*, *Russians*, and *European* +  
 slaves.

*No slavery at this time worley  
 that of the English & Irish*

slaves; that delight rather in servitude  
 than freedom, and like spannell's fawne  
 upon those that most beat them, and are  
 sorry that they have but one life to loose  
 for the glory of their Sovereigne; well,  
 after *Ieroboam* and *Rehoboam*, there was  
 warre betweene *Asa* king of *Iudab*, and  
*Baasha* king of *Israel* all their dayes, *1 Kings*  
*15. 16. 32.* and see what became of *Baa-*  
*sha*, *1 Kings 16. 1.* Then the Word of the  
 Lord came to *Iehu* the sonne of *Hanani* a-  
 gainst *Baasha* saying, for as much as I ex-  
 alted thee out of the dust and made thee  
 prince over my people *Israel*, and thou  
 hast walked in the way of *Ieroboam*, and  
 hast made my people *Israel* to sin to pro-  
 vokeme to anger with their sins: behold  
 I will take away the posteritie of *Baasha*,  
 and the posteritie of his house, and will  
 make thy house like the house of *Ieroboam*  
 the son of *Nebat*, him that dyeth of *Baasha*  
 in the City shall the dogs eat, and him  
 that dyeth in the fields shall the fowles of  
 the aire eat. Then *Elah* succeeds *Baasha*,  
 he being druncke was killed by *Zimri*,  
 who made himselfe king, *1 Kings 16. 9.*  
 Where Monarchies have been elective or  
 gotten by force or fraud, what hath been  
 alwayes held the best way to secure the  
 new Monarch in his throne but by de-  
 destroying the family of his predecessor,  
*Zimri*

Zimri destroyed all the house of Baasha, left him not one that pissed against the wall, neither of his kinsfolks, nor of his friends, 1 Kings 16. 11. As the Popes alwayes glory to rescinde and repeall the Acts of their predecessors ( what bloody butchers have Kings & Popes ever been, if any man stand in their way, let his name be blotted out ) then Omri was chosen King, and besieged Zimri in Tirzah, Zimri becomes desperate, sets the house on fire and burnes himselfe, ver. 17. 18. and ver. 25. this Omri wrought evill in the sight of the Lord, and did worse then all that were before him; Ahab his sonne succeeded him, and ver. 30. Then Ahab the son of Omri did evill in the sight of the Lord above all that were before him so that 1 Kings 21. 25. there was none like unto Ahab which sold himselfe to worke wickednesse in the sight of the Lord whom Iezabel his wife stirred up; and therefore whereas the practise of the primitive Christians is objected, that they prayed for the healths and prosperitie of the heathen Roman Tirants that persecuted them; here you may see the reason thereof, they knew that if one Tirant died, a more cruell one would succeed; as the poore woman having had three cruell Landlords successively; have-  
 ing

Gloria Pa-  
 pe Successo-  
 ris est res-  
 cindere  
 Acta pre-  
 decessoris  
 deleatur  
 nomen  
 Calvini.

3 ing wisht the death of the two former,  
 prayed earnestly for the long life of the  
 third, and being demanded a reason there-  
 of answered, that the last is alwayes the  
 worst, and if this should dye, certainly the  
 next would be the divell, for a more cru-  
 ell Tiger there could not be in a human  
 shape then the third was; but concerning  
 the Primitive Christians that were as the  
 Lords garden hedged in, with his pro-  
 tection, it pleased God sometimes to take  
 away the hedge, and to let the wild beasts  
 in; they saw that through many tribula-  
 tions and persecutions in the world they  
 must enter into the Kingdome of heaven,  
 and finding that Antichrist was to be  
 † their greatest, and the most cruell, enemy  
 to the Church of God; and that he could  
 not get into the throne during the raigne  
 of the Roman Emperors who hindred  
 him, as it is 2 *Theß.* 2. 7. 8. therefore  
 they prayed for the prosperity of the Dra-  
 gon, for the fourth Monarchy, *Dan.* 7. 7.  
 is generally interpreted to be the Ro-  
 man Empire, which is described to be  
 † very terrible and dreadfull, and ex-  
 ceeding strong, it had three iron teeth,  
 it devoured and brake in peeces, and  
 stamped the residue with the feet of it,  
 and if this heathen Empire was taken a-  
 way, the poore Christians knew that the  
 same

same power must be given to the beast  
 Anti-Christ, *Revel. 13*. And therefore it  
 were better for them to have it continue;  
 but it is most admirable to observe, that  
 the great Monarchies of the world, viz.  
*Babylonians, Persians, Grecans, and Romans*,  
 should be set out, and described by foure  
 beasts; it shewes unto us, that those that  
 are most highly esteemed by the men of  
 the world are but as beasts in the sight of  
 God, that the great King of kings (who  
 rules in Equity and Righteousnes over  
 all the world) looks upon the great Nim-  
 rods and Monarchs of the world with a  
 most contemptible eye, counts them no  
 better then the most ravenous creatures,  
 that are suffered a little to rage for the pu-  
 nishment of wicked men; when the Lord  
 sayes, that the beast shall devoure his peo-  
 ple: It is the King of *Assiria*, and his wic-  
 ked *Cavaliers*, and therefore God threa-  
 tens to deale with him as with a beast; I  
 am against thee, O Gog, the chief Prince  
 of *Mesbech* and *Tubal*, *Ezek. 38. 2. 4.* I will  
 put a hooke in thy jawes, and so the Lord  
 threatned to put a hooke in the nostrills of  
*Senacherib* the King of *Assiria*, and a bridle  
 in his lips, *Esa. 37. 29.* because of his rage  
 and his tumult it was fit to use him as a  
 beast, and marke how contemptibly God  
 speaks of the great King of *Babylon* and his  
 numerous

- 1 numerous Army, *Isa* 2. 20. his stincke and ill savor shall come up: the Spirit of God gives no other Epithet then a stincking King, an unfavorie prince; and *David* speaking of *Saul* and his Courtiers, *Psal.* 59. 6. 7. 8. as if he had predicted the deportments and behaviours of the malignants about such time as the late King
- 2 was Iusticed; their nocturnall whisperings in Tavernes and Conventicles against the State and such as are Godly in the Land, they returne at evening, they make a noise like a dog and goe round about the City; behold they belsh out with their mouths, swords are in their lips, for who say they doth heare (but thou, O Lord, shalt laugh at them, thou shalt have all the heathens in derision, *ver.* 14. at evening let them returne, and let them make a noise like a dog and goe round about the City, and therefore Gods people may rejoyce in the Lord; as in *ver.* 16. 17. But we will sing of thy power, yea wee will sing of thy mercy in the morning, for thou hast been our defence and refuge in the day of trouble unto thee our strength will wee sing for God is our defence and the God of our mercie: Indeed he was the song of the drunkards, *Psal.* 69. 12. but now to be compared to a beast is
- 3 worse then to be so by nature, for it is no dishonor

dishonor to a hog to be called so; for it is  
 but to be as God made it, but for a man  
 to make himselfe a beast is the corruption 1  
 of the creature, the worst deformitie that  
 can be in the world, and where is there  
 any Monarch in the world, that assumes a  
 power of accompting onely to God, but  
 hath in him the sensuallitie of a swine, the  
 filth and uncleannes of a Leopard, the 2  
 crueltie and inexorableness of a Tiger,  
 Beare, or Lion; the subtiltie and craft of  
 a Fox, the skittishnes and stubbornnes of  
 a Mule or an Asse; and in what things  
 they have common together with beasts,  
 they are worse then beasts, for beasts will 3  
 not be druncke with their drinke as the  
 drunkard corrupts himselfe in his drinke  
*Iude 10.* they speake evill of that they  
 know not and what they naturally know  
 as brute beasts, in thole things they cor-  
 rupt themselves; if it would be such a  
 judgement that a man would be willing  
 to endure any misery in the world rather  
 then to have his body turned into the fa- 4  
 shion of a beast; and if our Ancestors have  
 been so diligent to destroy Woolves and  
 such noxious creatures, that whosoever  
 should bring in the head of a-Woolfe was  
 to have a reward for it; what a madnes or  
 lethargie is it in men that would be coun-  
 ted rationall, not onely to suffer *Tiranis*  
 and

*E pessi-  
 mo Cane  
 ne catulus  
 quidem  
 relinquen-  
 dus.*

and mysticall Woolves to domineere with a rod of iron when God gives them an opportunitie of extirpation, root and  
 1 branche; but to contend against their brethren to set up a Tirant; to rage like the waters, because they cannot bring in an overflowing Tide and streame to breake downe the banks of honestie and equitie; what was it that made *David* with? *Psal.* 55. 6. compared with *Ier.* 9. 1. to 6. and *Psal.* 59. Oh that I had the wings of a Dove that I might fly into the  
 2 wilderness, and there abide; are not wild beasts in their proper element in a wilderness as fishes in the Sea? true, but the government of *Saul* and his prerogative creatures was more cruell then the fierce Lion, that will either pitie the crouching passenger; or not prey upon him till hunger require it, and then put him out of his  
 3 paine in an instant, but Tirants (and such are all that will not be accomptable to the people) keep men in prison many yeares to satisfy their insatiable cruelties; and torture poore creatures by lingring deaths, denying them the favour of expedition in that kinde, therefore *David* sayes, *Psal.* 22. 20. Deliver my soule from the sword, my darling from the power of the dog, the spirit of God in *David* calls *Saul* a dog; better sayes *David*, to fall in-

to the hands of a Tiger, and wilde beasts then live under a Tirannicall government: there is a famous story of some *Spaniards*, that being besieged by a Tirant and in danger to be taken, the young men first tooke all the old people in the City and let them blood to death, and cut off their heads killing them with the fairest and easiest deaths that could be, next they tooke all the treasure and riches in the City and set it on fire, and then they tooke poyson and poysoned themselves; and the survivor opened the gates and killed himselfe, so as the enemy had nothing but rubbish and ashes, of two evils choosing the least; old and yong, and all the City to be destroyed together, rather then to fall into the hands of a Tirant; where no Iustice can be had the Lord continue and increase the same gallantry and noblenesse of spirit, in the English nation rather to endure any misery in the world, then ever to admit any more of a Tirannicall Government, for that is to make our selves lower then beasts ( which are not devoured by those of the same kinde ) to make one man more then a man; with Titles of Sacred Majestie, and Gracious Highnes, Incomptible with a state of humanity.

Now I beseech you, have patience a  
little

little longer to observe what strange creatures the kings of *Israel* were, and then let every honest hearted man but aske himselfe some such questions as these, whether it is not likely that God would  
 1 give his owne people as good kings as to any other Nation?

Secondly, if God was so exceedingly wroth with his owne children for desiring a king, whether will he not be more angry with us if wee should not take warning by Gods people? Note therefore that when king *Abab* was dead *Iehoram* raigned in *Israel*, 2 Kings 3. 1. 6. and because there was a famine in the Land, the  
 2 first newes, is that *Elisha* the Prophet must be slaine, 2 Kings 6. 31. 32. then he said, God do so, and moreover also to me, if the head of *Elisha* the son of *Shaphat* shall stand on him this day; but *Elisha* sat in his house and the Elders sat with him, and the king sent a man from before him; but ere the messenger came to him he said to the Elders, see yee how the son of a murderer hath sent to take away my head, take heed all yee fighters, for the son of a murderer in the 8. Chap. ver. 15. *Hazael* kills king *Benhadad* and *Elisha* told him what a  
 3 Tirant he would be against *Israel*, and wept for grieft to thinke how *Hazael* when he came to be king should oppresse and

And Tirannize over them then ver. 12  
 sayes Hazael, why weepeth my Lord?  
 & he answered, because I know the evill  
 that thou wilt doe unto the children of  
Israel, their strong holds wilt thou set on  
 fire, and their young men wilt thou slay  
 with the sword and wilt dash their chil-  
 dren and rip up their women with child,  
ver. 13, 14, 15. And Hazael said, but what  
 is thy servant a dog, that he should do this  
 great thing? and Elisha answered, the  
 Lord hath shewed mee that thou shalt be  
 King over Syria, so hee departed from  
Elisha and came to his master who said to  
 him, what said Elisha to thee? and he an-  
 swered, hee told mee that thou shouldest  
 surely recover; and it came to passe on the  
 morrow that he tooke a thicke cloath and  
 dipt it in water and spread it on his face, so  
 that hee died, and Hazael raigned in his  
 stead. As if a King should take the Sacra-  
 ment upon it, that hee intends no more  
 hurt to the Parliament then to his owne  
 children and the very same day grant com-  
 missions to slay and murder the most faith-  
 full patriots, but see what credit there  
 is to be given to such mens vowes and  
 protestations; 2 Kings 10. 32. Hazael smote  
 them in all the coasts of Israel; Iehu was  
 next made King by the Souldiours, and  
2 King. 9. 24. Iehu drew a bow with his  
 full

Full strength and smote *Iehoram* between  
 his Armes and the Arrow went out at his  
 heart and he sunck down in his Chariot;  
 then *Iehu* followes after *Ahaziah* King of  
 Judah and smaves him and he died at *Me-  
 giddo* 2 Kings 9. 27. and *Iehoahaz* succeeds  
*Iehu* in the kingdome of Israel, 2 Kings 10.  
 then Chap. 11. *Athaliah* the mother of *Aha-  
 ziah* arose and destroyed all the seed Roy-  
 all onely *Iosiah*, who with his nurse was  
 hid and preserved from the massacre, and  
 was afterwards annointed King, and the  
 people clapt their hands, and said, God  
 save the King, 2 Kings 11. 12. and blew  
 their Trumpets; then *Athaliah* rent her  
 cloathes ver. 14. and cryed, Treason,  
 Treason, she might with more reason  
 have cryed out; away with kingly go-  
 verment that occasions so many murders,  
 treacherie & villanous conspiracies who  
 to get into the throne, and to secure their  
 stations and maintaine their pompe and  
 grandor must destroy poore Innocents  
 and all that stand in their way of absolute  
 Dominion.  
 In Chap. 12. 20. *Iehoash* did that which  
 was right in the sight of the Lord, yet ver.  
 20. his servants arose and made a conspi-  
 racie and slew *Iosiah* in the house of Millo  
 which goeth down to Sila, yet God some-  
 times gives a good *Iosiah*, an *Edward* the  
 sixth

fixt, or a good *Queene Elizabeth*, the office 1  
 is not sanctified by the person; when prin-  
 ces professe love to the people; It is but  
 sowing the seeds of future troubles and  
 miseries for when Kings are good, the  
 people are never jealous, of their liberties;  
 and faire language, and a few good Acts  
 and actions, bring the people into a fooles  
 paradise, the prerogative then taking ten  
 times firmer & deeper root in such *Halcyon* 2  
 dayes; and certainly the Tares, Worme-  
 wood, Gall, Colloquintida, and bitter  
 fruits which *England* hath lately tasted of  
 and reaped in such abundance; were  
 sowne, set, and planted, in those calmer 3  
 times; and the precious blood that hath  
 been shed, is no doubt the seeds time of  
 freedome and glory to the Nation, the  
 ground worke of those precious & dura-  
 ble priviledges, that *English-men* shall here-  
 after enjoy, but see *Chapter 13. Jehoahaz* 4  
*son of Iehu was King in Israel, ver. 2.* and  
 he did that which was evill in the sight of  
 the Lord and followed the sins of *Iero-*  
*boam* the son of *Nebat* which made *Israel*  
 to sin, he departed not there from, and  
 the anger of the Lord was kindled a-  
 gainst *Israel*, and *ver. 3.* he delivered them  
 into the hand of *Hazael* king of *Syria*,  
 and into the hand of *Benhadad* the son of  
*Hazael* all their dayes; it would make the

1 Very bowels, liver, and intralls of a Christian, to yearne and stir within him, to consider how poore creatures from time to time have been punished for the wickednesse of their kings, sayes *David*, 2 *Sam.* 24. 17. Indeed I have done wickedly, but these sheep what have they done? Let thine hand be against me and my Fathers house, against a kingly government.

2 Next comes *Amaziah* upon the stage of Monarchy, 2 *Kings* 14. and his commendation is for doing iustice upon those that killed his father; and sparing the children of the murderers according to the Law of *Moses* that the Fathers shall not be put to death for the Children, nor the Children for the Fathers, but every man shall be put to death for his owne sin, *ver.* 6. but vaine man that he was to thinke to prosper, knowing how greatly God was displeased with his office, *ver.* 19. the people made a conspiracie against him in *Ierusalem* and he fled to *Lachish* and they slew him there, and they brought him on horses and buried him at *Ierusalem* as *Rich.* the third slaine at the battaile at *Bosworth* field by *Henry* the seventh, was throwne over a horse like a Calfe, and carried to *Leister* & there interred; then *ver.* 23. there was *Ieroboam* the second King of *Israel* & he did that which was evill in the sight

of

of the Lord and departed not from all the  
 sins of *Ieroboam* the son of *Nebat* that made  
*Israel* to sin *ver. 24.* then in *chap. 14. 3. 4.*  
*Azariah* son of *Amaziah* reigned in *Iudah* he  
 did that which was right in the sight of  
 the Lord according to all that his Father  
*Amaziah* had done ; save that the high pla-  
 ces were not removed , the people sacri-  
 ficed and burnt incense still on the high  
 places, so the Lord smote him that he was  
 a Leper to the day of his death and dwelt  
 in a severall house apart by himselfe scarce  
 a king of them that died like other men ;  
 for hee that will take upon him to be a-  
 bove other mens judgements, and only re-  
 account to Heaven, is not worthy the so-  
 ciety of men , *ver. 8.* *Zachariah* the son of  
*Ieroboam* reigned in *Israel* , and *ver. 9. 10.*  
 he did that which was evill in the sight  
 of the Lord as his Father had done ,  
 hee departed not from the sin of *Ieroboam*  
 the son of *Nebat* who made *Israel* to sinne ;  
 how made them to sin ? is not example a  
 morall violence ? that where the king is  
 wicked the people must needs be so ; or is  
 sin taken there for punishment , that the  
 people are punisht for the Kings enormi-  
 ties ; but *ver. 10.* *Shallum* the son of *Iabesh*  
 conspired against him and smote him be-  
 fore the people, and slew him, and reigned  
 in his stead ; what ? would the people

1 Stand by; and see *Shallum* kill their King,  
 and then presently make him king, how  
 violently and insensately are men set up-  
 on Monarchy; that though they feele all  
 the Plagues of *Egypt* upon them for it, yet  
 they will have a King, like the Heathens;  
 but how fared it with King *Shallum* ver.  
 13. he reigned but a moneth in *Samaria*,  
 for *Menahem* the son of *Gadi*, went up from  
*Tirzah*, and came to *Samariah* and smote  
*Shallum* there, and slew him, and reigned  
 in his stead, but how does *Menahem* com-  
 port himselfe in his Kingship ver. 16. then  
*Menahem* tooke *Tipsah* and all that were  
 therein and the Coasts thereof from *Tir-  
 zah* because they opened not to him; and  
 all the women therein that were with  
 1 child he ript them up; then ver. 19. 20.  
 Put the King of *Assyria* came against him,  
 and he exacted a thousand Talents of sil-  
 ver of the rich men of *Israel* fifty shekells  
 of silver, thence they tooke the President  
 for Ship-money; to tirannize and bring  
 2 themselves and the people into danger,  
 and then take what they please from the  
 people to procure forraigne forces to assist  
 King *Menahem* to confirme the kingdome  
 in his hand, but ver. 22. this bloody man  
 slept with his fathers; and his son *Pekahiah*  
 reigned in his stead, blessed God! that such  
 3 a cruell monster should dye a dry death;  
 but

but if Murderers and Tyrants were al-  
 wayes punished in this world, men would  
 thinke that there were no other hell for  
 them; and yet if they were not common-  
 ly punished here, many men would believe  
 that there was no God; well Pekahiah  
 reigned two yeares, and did mischief en-  
 ough to have destroyed Israel; because no  
 doubt they might have cast off Monarchy;  
 but would not doe justice upon their  
 King; therefore the Lord stirred up par-  
 ticular men still to doe it; ver. 25. Pekah  
 the son of Remaliah a Captaine of Pekahiah  
 conspired against him and smote him and  
 killed him in Samaria in the Palace of the  
 kings house with 52. more, and reigned  
 in his stead; a good riddance of the king  
 and his Cavaliers; but the more unwise  
 they (to give them no worse Epithete be-  
 ing Gods people) to suffer Pekah to be their  
 king, for he abounded in wickednes, and  
 in his dayes ver. 29. seven Cities of Israel  
 were carried captive to Assyria, but ver. 30.  
 Hoshea the son of Ekah made a Conspira-  
 cie against Pekah, and smote him and slew  
 him & reigned in his stead; indeed Iotham  
 king of Iudah did righteous things how-  
 beit the high places were not removed by  
 him ver. 35. hee is a good man against  
 whom there is but one But, or Howbeit  
 in his kingly government chap. 16. 2. suc-  
 ceeds

Kings ~~Abaz~~ who walked in the way of the  
 Kings of *Israel*, and ver. 3. made his son to  
 walke through the fire according to the  
 abominations of the Heathen whom the  
 Lord cast out from before the Children  
 of *Israel*; and he sacrificed and burnt In-  
 cense in the high places, and on the hills,  
 & under every greene tree, this is the fruit  
 of their crying give us a King, like the  
 Heathen Nations? it is noted how the  
 Lord drove out the Heathens from be-  
 fore his people to aggravate their folly,  
 that when the Heathens were destroyed,  
 yet they would have a Government like  
 the Heathens; if the good kings had re-  
 moved the high places and burnt the  
 ground, then the wicked kings had not sa-  
 crificed thereon, but if the people had not  
 been starke blind they would have seene  
 their extreame folly in admitting that go-  
 verment, but why doe I speake to im-  
 properly, as to to say good Kings, a good  
 Monarch is a white Divell, cures one and  
 kills twenty; doe men gather grapes of  
 thornes, or figgs of thistles? he that is  
 bound to no Law cannot be a good king,  
 for the office is against Divine Instituti-  
 on, and therefore sinfull, unaccountable  
 Monarchs are no more to be suffered then  
 Divells; if they doe any good it flowes not  
 from the constitution of the office but as  
 they

they are private men that would do lesse hurt if they had lesse power; if one should have a commission to rob; and he should suffer some poore men to passe untoucht, no thanks to his Commission; but his Debonaritie; and naturall pitie; unaccountablenes is a most corrupt, pernicious, accursed, and pestilent principle, and fountaine from whence must needs flow streames of much Oppression, Injustice, and Cruelty, towards poore people; chap. 17. 3. *Salmanazer* King of *Affria* talks out with *Hoshea* King of *Israel* about New-yeares-gifts: Kings have so many Courtiers to feed, that they must be like the Horse-leach that cry, give, give, therefore the king of *Affria* shut him up, and bound him in prison, ver. 4. then was *Israel* carried away captive, for ver. 21. *Ireboam* had made them sinne a great sinne, which ver. 8. and 15. is said to be walking in the Statutes of the Heathen and of the Kings of *Israel* which they had made; where note, that the King had the Legislative power, made what lawes he pleased, and the people imitated the Heathen round about them therein in giving the same power to their Kings; as the Heathens did, to carry life & death at his nod, and honoring a wicked man more then the King of Glory; ver. 23. untill the

the Lord removed *Israel* out of his sight as he had said by all his servants the Prophets, so was *Israel* carried away out of their owne Land to *assyria* unto this day: is it not admirable that the *Israelites* should be so extreame mad to set up a king like the Heathens to their owne destruction many sins might concur to their captiue, but the Grand Capitall sin is noted to be their inordinate desire to have a king, the Lawes, Customes, Statutes, and Ordinances of the Heathens; now marke I beseech you poore mistaken deluded *Carvolists*, if wise men, Gods peculiar people, worth all the world, for suffering such Tyrants deserve for ever to be called not the men, but the Children of *Israel*, more foolish then babes, nay then the brute creatures, that will not impower one of themselves to destroy, or to be cruell to their owne kinde; It speakes loud to all such, as by Gods infinit mercie have cast off Tyrants, to abrogate, repeale, obliterate and change their Lawes, Statutes, Ordinances, and Customes, to suffer no filthy rags infected with the Plague to remaine, not to thinke to wash and purifie them, for the Blackamore will not change his skin; the first worke done at *Geneva* upon the change of their Religion from Papists to Protestants was (*Reformatio Legum*) to examina

min their Lawes, and such as were contrary to the Law of God they burnt them; for Iustice is more necessary in a Commonwealth then reformed Religion, no State can continue without the first, but many flourish in Temporalls, without the latter, salt is more usefull then sugar, and Pearles, though not so excellent in its nature. The next king chap. 18. was *Hezekiah ver. 5.* who trusted in the Lord God of *Israel*, so that after him was none like him among all the kings of *Judah*, nor any that were before him, he falling sicke, by prayer had his life lengthened, a Hea-then king sent to congratulate his recovery, and *Hezekiah* did not magnifie the Lords mercie to him, and speake in the language of an *Israelite* to the Ambassadour, but shewed him his treasures and rejoyced more in them then in the God of his mercies (a fault that Gods people are too subject unto, when their friends visit them they doe not entertaine the time by magnifying Gods mercy, and multiplied preservations towards them, but shew one another their fine roomes, cloathes, and such vanities) for which very thing the Prophet *Esay* denounces unto *Hezekiah* the *Babylonian* captivitie, chap. 20. and see how the poore Jewes were punished for that very sin of *Hezekiah* chap. 24. ver. 10.

Igni traduntur lege Papi-  
larum.

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to the 16. At that time the servants of *Nebucadnezar* king of *Babylon* came up against *Ierusalem*, and the City was besieged, and *Nebucadnezar* king of *Babylon* came against the City, and his servants did besiege it, and *Iehoiachin* the king of *Iudah* went to the king of *Babylon*, he, and his mother, and his servants, and his princes, and his officers; and the King of *Babylon* tooke him in the eight yeare of his raigne; and hee carried out thence all the Treasures of the house of the Lord, and the Treasures of the Kings house, and cut in pieces all the vessells of gold which *Solomon* King of *Israel* had made in the Temple of the Lord, as the Lord had said; and he carried away all *Ierusalem*, and all the Prince, and all the mighty men of vallour, ten thousand captives, and all the Crafts-men and smiths, none remained save the poorest sort of the people of the Land, and he carried away *Iehoiacin* to *Babylon*, and the kings mother and the kings wives, and his officers, and the mighty of the Land, those carryed he into captivity from *Ierusalem* to *Babylon*: and all the men of might even seven thousand, and Crafts-men and Smiths one thousand, all that were strong and apt for war; even them the king of *Babylon* brought captive to *Babylon*; blessed God that ever any people of understanding should

should contend for Monarchy? when the Spirit of God speaks so plainly, that whether the kings be good men or bad, I will punish the people sayes the Lord, so long as they have any kings; it is not a goverment of my ordination, kings are the peoples Idols, creatures of their own making; if they will have them, let them be sure that if the best of their kings doe but out of a little vaine-glory shew his treasures to a Heathen king He punish them for that transgression; The next successor was *Manasseh*, and hee followed the abomination of the Heathens, chap. 21. 9. he seduced the people to doe more evill then did the Nations above all that the *Amorites* did, and made *Judah* to sinne with his Idolls: Is not man a free Agent, if he suffer no outward violence hee hath none within him: but a kings example is unresistible violence. Mercifull God, shall thy owne children, that one of them before they had a king was worth 10000. *Amorites*, be made worse then the most abominable Heathens onely by having a king. ver. 12, 13, 14. therefore thus saith the Lord God of *Israel*, behold, I am bringing evill upon *Ierusalem*, and *Judah*, that whosoever heareth of it both his eares shall tingle, and I will stretch over *Ierusalem* the line of *Samaritan*, and the plummet

met of the house of *Ahab*, and I will wipe *Ierusalem* as a man wipeth a dish, wiping it, and turning it upside downe, and I will forsake the remnant of my inheritance, and deliver them into the hand of their enemies, and they shall become a prey & spoile to all their enemies; this *Manasseh* shed innocent blood till he filled the streets with it, 2 Reg. chap. 21. after *Manasseh* reigned *Ammon*, who was the fathers own son in wickednes, and his servants conspired against him, and slew the king in his own house, and the people slew them and made *Iosiah* king, the hopefull prince, who turned not aside to the right hand or to the left but walkt in all the wayes of *David* his father, ver. 2. but if the Lord will not turne from the fiercenesse of his great wrath against *Iudah*, because of the provocation of *Manasseh*, as it is 2 Kings 23. 26. will not the Lord be intreated to save the people for good *Iosiahs* sake? no; all that the Lord will doe for the best king is to take him away from the evill to come, chap. 22. 19. 20. then chap. 25. *Ierusalem* the glory of the Lord is besieged by *Nebucadnezar* king of *Babylon* who built forts against it round about; the famine prevailed, and there was no bread for the people of the Land, the men of warre therein forced to fly, the City taken

taken and defaced, ver. 9. the house of the Lord burnt; and all the houses of Ierusalem, every great mans house burnt; the kings eyes put out and his sons slaine. 7. and bound him with chaines, as it is more at large expressed, Ier. 39. 7. and it is very observable (to teach Gods people how to behave themselves when the people are so mad in contending for Monarchy, to bring Gods Iudgments upon them) that Ieremiah who in all probability would have been one of the first that had suffered for his faithfulness, in reproving sin so impartially as he did, was onely preserved Ier. 39. 11. 12. Now Nebucadnezar king of Babylon gave charge concerning Ieremiah to Nebuzaradan the Captain of the guard, saying, take him, and looke to him, and doe him no harme, but doe unto him even as he shall say unto thee; this same Ieremiah that had mourned in secret for the Court vanities, or rather enormities, the insanie and egregious folly of the people to cast off a Rationall, just Government by worthy Patriots that charge their owne estates as well as others, and to establish kings according to the manner of the Heathen, for whose sins so many of the people lost their lives, God punishes the people for their sins, not onely where the kings are wicked and monsters of men.

{ 2 men, but where they are good men and  
 live good lives ( which yet is very rare )  
 yet the people must smart for suffering the  
 kingly office to continue; but if that be not  
 a sufficient argument take another: If the  
 most desperate Malignant in *England* or  
*Scotland* was but in *Ireland*, to heare of the  
 horrid Massacres that have been commit-  
 ted upon the poore *English*, 154000. bar-  
 barously murdered in one Province, and  
 to see the miserable effects and sad deso-  
 lations of so bloody a Rebellion whereof  
 the maintenance of the late kings preten-  
 ded prerogative was undoubtedly the first  
 inducing cause he was as sure the Author  
 of it as ever the Divell was the Author or  
 first tempter to sin, for without his coun-  
 tenance they durst never have attempted  
 it; without question, he would be for the  
 Parliament, if it were but from the com-  
 mon sence of humanity, for feare either of  
 being tormented with the Ghosts and  
 dismall apparitions of those poore Inno-  
 cents, or out of a sad consideration to be-  
 thinke himselfe what an astonishment it  
 will be unto him at that great day to  
 heare the cry of all the Innocent blood  
 that hath been shed in the three Nations  
 crying to the Iust God for vengeance, ven-  
 geance against all those that have in any  
 sort made themselves guilty or accessary,

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- though the Lord was pleased to choose the seed of *David* and not of *Saul*, that did not justifie *Israel*; but it was becaule God appointed Christ *Jesus* to come of *Dauids* race, from *Judah*; therefore there was a
- 1 stabilitie of *Dauids* throne, and his posterity to terminate in Christ, and therefore as that Scripture of *Genes.* 49. 10. The Scepter shall not depart from *Judah*, nor a Law-giver from between his feet untill *Shiloh* come, and unto him shall the gathering of the people be; might be sufficient to convince the Jewes of their unbelieve, and that the *Messias* is come, be-
  - 2 cause the scepter is so long since departed from *Judah*; they have had no King of their Nation but have been many yeares as a scattered people (though happily their dispersion hath been their preservation, for had they not found favour amongst many Princes, and to live quietly under them, they might in all probability have
  - 3 been destroyed, and in a worse condition then they are) if there were not some malice and imbitterednes of spirit amongst them against Christians it being so pregnant a Scripture, that a more cleere and expresse Text cannot be imagined; so we
- e { may safely conclude from the forementioned Scriptures; that if there were not much malignitie in the hearts of people they

they must needs be convinced that Monarchy was never any ordinance of God but an invention of wicked men acted by the spirit of Satan, being content to Idolize one Tyrant, that themselves might tyrannize over many: and whereas it is called a Human Ordinance, 1 Pet. 2. 13.

Submit your selves to every ordinance of man for the Lords sake whether it be to the King as supreme; that is either to be intended of a King that is guided and directed by his Parliaments or Counsells

who in cases of Competition must yeeld to them with such power as a Duke of Venice or Geneva may have, or else it is an agreement and constitution of Irrational

people, a nation delighting rather in servitude, then freedome; and those ancient Scholasticks & Phylosophers which made

such learned arguments of the best kinde of Government, whether Monarchy, Aristocracy or Democracy, were to be preferred, many holding that Monarchy

ought to have the preeminence, specially where Kings were good men; Certainly they did not intend it of absolute unaccountable Monarchs, for Aristotle

king, was no more then a Duke of Venice, greater then any one, but lesse then all; the Prince of Orange had two

votes in Counsell, which yet was more

then right reason allowes; for that saying  
 1 of his, that Nature makes kings, is meant  
 that nature makes men valiant, wise, and  
 amiable, qualified for kingly power; or  
 else being such that studied Books more  
 then men did not understand the end of  
 government, and being little acquainted  
 with those many provocations that the  
 best of Monarchs have, to degenerate in-  
 to Tiranny, and the strong temptations  
 that they have to satisfie their sinfull ap-  
 petites, and how the Concupisble and  
 Irasible faculties of the soule are predo-  
 minant, as occasions are presented; they  
 being good, mercifull, just, and patient,  
 men themselves, judged others according-  
 ly; and so are most Heteradox and Erro-  
 nious in that opinion, concerning Monar-  
 chy, but they never consulted with the  
 2 sacred Oracles of God; which wee that  
 professe our selves Christians must either  
 yeeld unto, or els make Scripture useles,  
 and leave every thing to the greatest in-  
 certainty & confusion that is in the world,  
 and so being in the darke may run our  
 heads one against another, like two blind  
 men, that jolling complaine of one ano-  
 3 ther, can you not see? and why doe you  
 thrust me? but never complaining of their  
 owne blindnes; in a far thicker Egyptian  
 darknes are all people in the world, in  
 matter

matter of Government and Policy that re-  
 ject the Councell of God, and yet never  
 complaine of want of wisdom, but  
 thinke themselves the wisest people in  
 the world, in contending so eagerly, stre-  
 nuously and impetuously, for the mainte-  
 nance of old heathenish Governments and  
 superstitious customes, *Ierem.* 8. 9. The  
 Wisemen are ashamed, they are dismayed  
 and taken, they have rejected the Word  
 of the Lord, and what wisdom is in  
 them? and because many whom I honor  
 in the Lord; as godly and precious Chri-  
 stians may happily be entangled and cap-  
 tivated with the Majesty of Monarchy,  
 as being borne under it, and are in love  
 with their own issue, though never so  
 deformed; Deare hearts let us consider,  
 that truth is more ancient then error, and  
 that all are but novelties to the Word  
 of God; you are in love with fowle mi-  
 stris Monarchy, not because she is not  
 faire, but for that you are in the darke, and  
 then we tell the Papists, that in the darke  
 Pope *Ioane* with them is as good as her  
 Lady; whatever may by carnall politi-  
 cians be invented for the maintenance of  
 Monarchy, let us give more credit to the  
 Word of God then the wisdom of men  
 which is foolishnes, when it approaches  
 before the God of Wisdom, God sayes, he

- will not have his people come under a Kingly Government, and that hee will plague them for their Kings offences; if they suffer it, there needs no other reason against Monarchy but a Divine Prohibition; why was the Manna sweet at one time and at another corrupt? but because it was Gods Ordinance for the better sanctifying of the Sabbath. Why would the Lord have the walls of Ierico beaten downe with the sound of a Ramshorne onely, but that the more of his own power might appeare? why was there no more ceremonies used in the cleansing of *Namau* but wash and be cleane; are not other waters as good? Is not Monarchy more pompous and like the Heathens? now God hath protested against Monarchy in all these places of Scripture, and therefore to contend for it, is flat rebellion against the Majestie of Heaven, to make our selves wiser then God: for this is certaine, that what the Lord did enjoin or forbid unto his people of old, in matters of iudicialls, there is an equity in it, for Gods people to observe for ever; Gods positive Lawes can no more be altered or changed then his essence; hee is delighted with the wayes of Truth and Justice. It is very true, that carnall *Israell* expected a restoration of Monarchy, and therefore

not in any  
one of these

therefore perceiving that Iesus Christ did **1**  
 not exalt himselfe as a Monarch, they did  
 not believe in him, his kingdome being  
 not of this world (though he will have a  
 kingdome in the world) they did not  
 conclude him to be the promised Messias  
 we thought hee should have restored the  
 kingdome of *Israel*; many godly learned  
 men, are of opinion, that the Lambs bride  
 will not be glorious till the calling of the **2**  
 Iewes; Iesus Christ hath already a Spouse  
 and visible Churches of Saints in the  
 world; but come and behold the Lambes  
 bride is conceived to be after the Iewes  
 conversion; at which time it is likewise  
 conjectured that the Iewes shall have a  
 great command in the world, but no man  
 to be a king over them; only King Iesus **3**  
 to be Lord and Sovereigne; Consider  
 well *Hos. 1. 11.* Then shall the children of  
*Judah* & the children of *Israel* be gathered  
 together; and appoint themselves one  
 head and they shall come up out of the  
 Land, for great shall be the day of *Iezersa*.  
 That head is meant Iesus Christ, the head  
 of his Church, *1 Eph. 22.* and *Hosea. 13. 9.*  
*10. 11.* Oh *Israel*, thou hast destroyed thy  
 selfe, but in me is thine help. I will be thy  
 King, where is any other that may save  
 thee in all the Cities, and thy Iudges  
 of whom thou saidst, give me a king and **4**  
Princes,

Princes. I gave thee a king in mine anger  
 and tooke him away in my wrath : no  
 king but Iesus, And *Esay*, the 1. holds it  
 out fully what Government they shall  
 have when they have repented, Not Mo-  
 narchy; but by good Iudges and Coun-  
 cellors, *ver.* 12. how is the faithfull City  
 become an harlot? it was full of judge-  
 ment; righteousness lodged in it, but now  
 murderers; so long as they had their good  
*Samuels*, Iustice was like a mighty fireame,  
 but when they would have a king like  
 the Heathens then men were made offen-  
 ders for a word, & if any man stand in the  
 way of the kings domination the kings  
 Iudges for money would condemne him,  
 as in the case of *Naboth* for his vineyard,  
*ver.* 23 thy Princes are Rebellious, and  
 companions of theeves; therefore *ver.* 25.  
 when the Iewes shall be converted, sayes  
 the Lord, I will take away the sin (of  
 Monarchy) and I will restore thy Iudges  
 as at the first, and thy Councillors as at the  
 beginning, afterwards thou shalt be cal-  
 led the City of righteousness, the faithfull  
 Citie, there are hopes now that *England*,  
*Ireland* and *Scotland* may be faithfull Ci-  
 ties, the dross and Tin of Monarchy be-  
 ing happily purged away, the Lord tells  
 them againe of their sin, in choosing king-  
 ly Government in the dayes of *Hezekiah*.  
*Hos.* 8,

Hof. 8. 3. *Israel* hath cast off the thing that  
 is good: the enemy shall pursue him, *ver.*  
 4. they have set up Kings but not by me,  
 they have made Princes: and I knew  
 it not; did any Royalist ever thinke, that  
 God makes the sin of Monarchy equall to  
 Idolatry; as there he does? but let any  
 Royalist (if he can) shew me one word of  
 approveing, or commending, kingly of-  
 fice, or Regall Government in Scripture.  
 And when God redeemed them from the  
*Babylonish* captivity, and gave them *Ezra*  
 who was a ready Scribe in the Law of  
*Moses*, *Ezra*. 7. 6. he speaks not one word  
 of the commendations of kingly gover-  
 nment; nor yet *Nehemiah* who was the  
 Kings cup-bearer, 1 *Nehe*. 11. a most active  
 and zealous instrument for Gods service  
 speaks not a word of kingly power to be  
 of God, but *chap*. 6. 6. 7. *Sauballat* and  
*Tobiah* enemies to reformation; sent a let-  
 ter to *Nehemiah* that it was reputed that  
 he intended to make himselfe king, and 2  
 appointed Prophets to preach him up  
 King at *Jerusalem*, but *Nehemiah* sent word  
 that there was no such thing, but it was  
 feigned by craft and pollicie to hinder the  
 worke of God, and *ver*. 13. sayes *Nehe-*  
*miah*, they would have made me afraid  
 and to have sinned that they might have  
 matter for an evil report that they might  
 reproach

reproach me; and was not this the very language of the Malignants; that the Parliament intended to make themselves kings, and many other false accusations raised against them to discourage & weaken their hands from the worke, but blessed be God, that hath maintained a spirit of Christian fortitude in our good *Nehemiah*, *ver. 11.* shall such men as wee, doe good works by the halves? God forbid, the Lord thinke upon his servants, both in Parliament and Army for good, according to all that they have done and suffered: And so *Haggai 2. 22.* prophesies of overthrowing the throne of kingdomes, and the strength of the kingdomes of the heathens, and the chariots, and those that ride in them, but not a tittle in any of the Prophets; whereby the lawfulness of Monarchy may be gathered or maintained, if the government were lawfull, why should the Lord destroy it? and if it must be destroyed from amongst the heathen people (that are ignorant of God, and rational rather in habit then in act:) certainly God is exceeding angry with his owne people for suffering Monarchs to Lord it over them, when they have a power in their hands to subdue them.

*Object.* But was not Iesus Christ borne in the dayes of Augustus Caesar who had so great

great a power, that all the world was  
 taxed in his dayes, *Luk* 2. 1. and did not Ie-  
 seph and Mary of their own accord goe up  
 from *Galilee* into *Iudea* to be taxed? and is  
 not subjection commanded to the Roman  
 Emperors (that were some of the monsters  
 of men? and that even for conscience sake  
*Rom.* 13. 5. nay did not Iesus Iesus Christ  
 himselfe worke a miracle to pay tribute  
 for himselfe and *Peter*, for *Cæsars* service? 2

*Ans.* First, concerning that of *Rom.* 13.  
 I marvaile, that any man that hath but a  
 dram of ingenuitie will object it, for it is  
 as cleere as cristall, that the Magistrates  
 there which are not to be resisted, are such  
 as command just things and forbid the  
 contrary, that are not a terror to good  
 works, but to the evill; for the Law is  
 not made for the righteous man, *1 Tim.* 1.  
 9. Hee that punishes a man for doeing  
 good is no more to be obeyed by any  
 command from God then Satan is; If God  
 should suffer any people to be spiritually  
 possesst or obsest by the Divell, the Scrip-  
 ture sayes, that in such cases onely spiritu-  
 all reasons are to be used, this kinde of  
 burning, drowning, and persecution go-  
 eth not out, but by prayer and fasting,  
*Matth.* 17. 14. 21. but when rulers are  
 possesst with a spirit of cruelrie, hunting  
 and thirsting after the blood, liberties,  
 and

1 and estates of honest people; they are not  
 to crouch under such burthens with an  
 asinine patience, but to quit themselves  
 ( like men, and purchase their freedome at  
 any rate, for no remedy can be so bad as  
 such a disease; If it should be intended of  
 Religion, then Nero might have compell'd  
 2 Christians to worship the Sun, and the  
 Apostles had find in Acts 5. and if it should  
 be construed of a submission in Civill mat-  
 ters, that is to arme sin by a Commission a-  
 gainst the law but the question is whether  
 Monarchicall Government have any foot-  
 ing or Divine approbation in Scripture;  
 for God is not obliged to hinder sin and  
 3 oppression, but he approves it not; there is  
 a plaine, and direct prohibition against it;  
 my people shall not have a King, sayes the  
 Lord, but we will have a King, say they;  
 tis your great sin and wickednes to aske a  
 King, sayes the Lord, but let us have one  
 4 at our owne perills, say they; as the poore  
 Jewes said in another cause, his blood be  
 upon us and our children; let us have a  
 king; though wee smart never so much,  
 and pay never so deere for it, the people  
 are made sensible of their sin in asking a  
 king, and crave pardon for their rejecting  
 God, and a rationall Government; against  
 which expresse inhibition and charter, in  
 5 that 1 Sam. 8. Some inferences are made of  
 the

*Habetis  
 consensu  
 tes reos.*

the lawfulness of Monarchy in general;  
 which yet if it were lawfull (as it can  
 never be evinced being against reason)  
 amongst the Heathens, yet it is no argu-  
 ment that it is lawfull amongst Gods peo-  
 ple, because of that Divine injunction that  
 they shall not imitate the government, nor  
 manners of unbelievers; but that which  
 Paul by inspiration wrote to the Saints at  
 Rome, was to satisfie them in any doubt  
 that might arise by their living under Im-  
 periall Government; to tell them that un-  
 till God did finde out a way to free them  
 from hard Taske-masters, they must sub-  
 mit for conscience sake, if Nero would  
 send to them for halfe their goods, it was  
 better for them to part quietly with them,  
 then to resist, and so to loose their lives;  
 for what could two or three hundred  
 Christians doe to oppose the Emperours  
 power; however, he was none of their  
 Lord; they set him not up, but they came  
 in by blood and conspiracies, or els the  
 Romans elected them; the Christians were  
 meere passiv in the Government, and in  
 conscience ought to pay tribute to them,  
 not as if the Government was approved by  
 God, but because it was Gods will that  
 Christians should with as much peace and  
 quietnes as the world would afford the,  
 passe the time of their sojorning here in  
 feare,

using their restrain liberty  
 for a cloak of Maliciousness  
 Christs Kingdom not being of this world.

L

this then  
 was necessary  
 and not  
 conscience

Z

why?

should  
 mit to all  
 Govern-  
 what on  
 earth, not

feare, wherein the Saints lookt at the  
 performance of the promises of God, and  
 the will and minde of their heavenly Fa-  
 ther, which they found in Scripture to be,  
 that as the people of God had suffered un-  
 der the Egyptian power those *Pharoes* and  
 hard taske-masters, and so under the Ba-  
 bylonish power in the captivirie, and had  
 suffered and were trampled upon by the  
*Assyrian*, *Persian*, and *Grecian* Monarchs; so  
 likewise they were to suffer and to be op-  
 pressed by the *Roman* power, as we read  
 1 *Dan. 7.* where by the vision of the foure  
 Beasts is represented the foure Monarchs  
 men of bestiall spirits that create a proper-  
 tie by force, as amongst the beasts posselli-  
 2 on is the onely right, but sayes *Daniel*, it  
 must not be so alwayes, for *ver. 18.* and  
 26, 27. But the Saints of the most High  
 shall take the Kingdom, and possesse the  
 Kingdom for ever, even for ever and e-  
 ver, but the Iudgement shall sit, and they  
 shall take away his dominion to consume  
 and destroy it unto the end, and the King-  
 dom and dominion, and the greatnes of  
 the kingdom; under the whole heaven  
 shall be given to the people of the Saints  
 of the most High whose Kingdom is an  
 everlasting Kingdom, and all dominions  
 shall serve and obey him, see *Dan. 2. 44.*  
 now this is a truth, that the Malignants  
 exceedingly

Non-jer-  
 al 2. 4.

Enthousi-  
 astical Court  
 in the  
 application

exceedingly vex and fret at *Pfal. 2. 1, 2, 3, 4.* why doe the Heathen rage, and the people imagine a vaine thing? the Kings of the earth set themselves, and the rulers take counsell together against the Lord, and against his Anointed, saying, Let us breake their bonds asunder, and cast away their cords from us; he that sitteth in the Heavens shall laugh, the Lord shall have them in derision: then shall he speake unto them in his wrath and vex them in his sore displeasure, *ver. 6.* Yet I will (sayes the Lord) set King Iesus upon his holy hill of Sion; The Monarchs of the world thinke to intaile their Crowns, so fast upon their posterity, and make Lawes like the *Medes* and *Persians* to be unchangeable, and men may thinke to establish Royall Statutes, and make firme Decrees that Monarchy shall stand, but the Lord will blow upon them; It is admirable to consider that Scripture of *Ier. 29.* *Babylon* was to be destroyed as it is, *Psal. 137. 8. 9.* O daughter of *Babylon* who art to be destroyed, happy shall he be that rewardeth thee as thou hast served us; *2* happy shall hee be that dasheth thy little ones against the stones; and yet for the 70. yeeres the people of God must be patient and pray for the peace of that City where they were captives; doe but read that excellent *3*

cellent place *Ier. 29.* from the 4. to the 7.  
 10. If the Parliament had complied with  
 the late King, and set him upon the  
 throne, it had been putting a golden Scep-  
 ter into the hand of Anti-Christ, and a  
 reed into the hand of Christ, to have cal-  
 led Christ master but to have Crowned  
 him with thornes; and a mortall man  
 with Gold; it had been but mocking and  
 scoffing at the promises of Iustice, Holi-  
 nes, Purity, Peate, Plenty; and freedom  
 from oppression, which the people of God  
 are to enjoy upon the earth; for doe but  
 consider how ridiculous it is, to call those  
*Defenders of the Faith*, that are offenders of  
 the faithfull; that make the Saints offen-  
 dors for a word; that hate the Saints, as  
 men naturallly hate poyson; from whence  
 it followes, that the darknes and dissatis-  
 faction which hath been upon the spirits  
 of many Christians concerning the Iustice  
 done upon the late King proceeds from  
 their not understanding the Scriptures &  
 not distinguishing the times and seasons  
 which the Lord hath appointed for his  
 people, when to be in a suffering condi-  
 tion and when to be in a prosperous  
 condition; the primitive Christians were  
 predestinate to be conformed to the image  
 of their head Iesus Christ, in a patient suf-  
 fering, *Rom. 8. 2. 9.* under Tirants, but in  
 these

from such  
 saints good  
 Lord deliver  
 us

from such

4

these later times the Saints are to get victory over the Beast, and the Kings of the earth shall bring their glory to Gods people, *Revel. 21. 24.* the Churches of Christ shall not any longer as sucking Lambes be in feare of wolves, or as tender kids in the pawes of Beares, nor as a prey to the mouthes of Lions, but those that oppresse the Lords people shall be fed with their own flesh, and drunke with their own blood, as with sweet wine, and all the world shall know that the Lord is the Saviour and the Redeemer of his people, the mighty one of *Iacob, Esay 49. 26.* as it is Gods prerogative to binde the Diuell in chaines, so the Saints shall binde Kings on earth, let Malignants mocke and jeare at the Saints and servants of the most high God, minde what the Scripture sayes *Psal. 149. 1, 2, 6, 7, 8, 9. ver.* prayse the Lord; sing unto the Lord, a new song, and his praise in the congregation of Saints; let *Israel* rejoyce in him that made him: let the Children of Sion be joyfull in their king: Let the high praises of God be in their mouths, & a two edged sword in their hands, to execute vengeance upon the heathen, and punishments upon the people, to binde their kings with chaines, and their Nobles with fetters of iron, to execute upon them the Judge-

H

ment

*This Saint  
is for the  
King of the*

ment written : this honour have all his Saints, prayse yee the Lord : that as *Paul* was delivered from the mouth of the Lion, so the Saints shall be delivered from all the Lions and beasts of prey, for God will ere long visit *Babylon* and all those Kings that have been druncke with the blood of the Saints, and then all men that are of the same spirit as the holy Apostles were ( as all Christians are animated by the same spirit as the memb<sup>rs</sup> by the same soule ) shall rejoyce, *Rev.* 18. 20. and it is a speciall duty of Christians to expresse their joy by singing & exaltations in the Lord, *Rev.* 19. 1, 2, 3. and for the effecting of so glorious a work the Lord will plead with fire and sword with all the potentates of the earth, *Esay* 66. 16. but it must be a righteous warr, *Revel.* 19. 11. And I saw heaven opened, and behold a white horse and hee that sat upon him was called faithfull and true, and in righteousness he doth Iudge and make warr: for unlesse Iustice be advanced in the front of all military designes, God will not protect the reare; It is an error in any to hold that the power of Anti-Christ must not be destroyed by the materiall sword and maintained by such only as turne all Scriptures into Allegories; I doe not count it any superstition for the Gentry of *Poland* to stand up

up, and draws their swords at the rehearsal  
of the Creed, signifying, that they wil fight  
for their Religion against all opposers:  
And they that are called, are faithfull,  
chosen, and true, *Ier. 51. 20.* Thou art my  
battell Axe and weapon of war for with  
thee will I breake in pieces the nations,  
and with thee will I destroy kingdomes,  
men of Gods designation and appoint-  
ment. Hee is the Lord of Hosts that hath  
taught the hands of his servants to warre  
and their fingers to fight, *Psal. 144. 1.* For  
not only that knowledge which is divine  
is from God, but skill in armes and expert-  
nes in warrs, which though it may in a  
great measure be acquired by naturall va-  
lour and understanding, voluntary indu-  
stry, and long experiences, yet considering  
how many *veteran* Commanders of noble  
extraction and education, famous in  
feates of Chivalrie; have been foiled, bro-  
ken in peeces, and beaten at their owne  
weapons by a few gentlemen (in compa-  
rison) and inuenile mecanicks and honest  
tradesmen, whose hearts the Lord hath  
drawn forth and engaged to fight his bat-  
tailes; we must needs acknowledge, that  
their valor, prowesse and dexterity hath  
either been infused by God, or improved  
by him to a miraculous proficiencie.

The Scripture is very cleere, that Gods

H 2

people

people were governed by Parliaments for  
 though we read, 1 Kings 8. 2. That all the  
 men of *Israel* assembled to king *Solomon*, yet  
 v. the 3. the Elders of *Israel* only came, the  
 people were but virtually present by re-  
 presentation as every man, woman and  
 child, is supposed to be present in Parlia-  
 ment, otherwise an Act could not in rea-  
 son oblige them; 1 Num. 4. one of every  
 Tribe, one chief of the house of his Fathers  
 to appeare and stand up for the rest, and  
 more expressely in the 2 Chron. 1. 2. and  
 5. 2. They are called Captains of thou-  
 sands and of hundreds, that stand up for  
 Counties, and Cities, Iudges that weigh  
 mens causes, Governors of Forts and Gar-  
 risons, and chief men for wisdom, prin-  
 cipall officers, for age and prudence, and  
 by Kings, and Princes in severall texts of  
 Scriptures are onely meant eminent nur-  
 sing fathers to Gods people; but accoun-  
 table to their brethren for any Male-ad-  
 ministration; but Kings make themselves  
 so sacred that they may not be toucht, they  
 say, the Lawes are their own Creatures,  
 to which they can no more be subject  
 then the *Romans* could be subject to their  
 owne slaves; the Civillians at *Paris* not  
 long since resolved, that the King could  
 not be plaintiffe in any Action, for he was  
 not tyed to any Law, all is the Emperors

as to property, though not as to possession, say some of them, and they have no other obligation but the conservation of their owne dominions and greatnes, they must dissemble for their proper interests: one made many promises and after being made a King, said; he was not the person that promised, and so all was void.

In the Warrs betweene *Henry* the third and the Barons, most of the Cittizens of *London* tooke part with the right side against the King ( for never had any King just cause to fight against the people ) who was taken prisoner ; an obstinate man that would not yeeld, though he was brought to a morsell of bread ; the people in that midnight of Popery tooke oathes and protestations from him, for the maintenance of their lives and estates, and set him at liberty, and in speciall he tooke a solemne oath not to question the *Londoners* for any former matter, wishing damnation, and the lowest chamber in hell for himselfe and his posterity, if he did not punctually keepe and observe them, and tooke the Sacrament upon it, which hee believed to be the very Body and Blood of Christ; and the people counted him a Heretique that made the least doubt of his non-performance; what not believe the King upon such solemne Oathes and imprecations

15 **precations** ? this was ratified by Act of  
 Parliament, but what followed ? he had  
 no sooner got the *Milicia* into his owne  
 hands, but the active men that contended  
 for their liberties were Imprisoned, the  
 Liberties of the City invaded, Strangers  
 appointed to be Governors of the City ;  
 those that had been honest put to death ;  
 their goods confiscate, and never poore  
 creatures more miserably afflicted and  
 tormented ; and what promises did Queen  
 2 *Mary* make to the *Suffolke* men at *Fra-*  
*ningham* Castle, that they should enjoy  
 their Religion establisht by *Edw. 6.* but  
 when shee had got power in her hand  
 shee began to persecute and burne them  
 for Heretiques, the poore *Suffolks* men  
 besought her to make good her promise,  
 what said shee, keepe promise with He-  
 retiques ? I shall make you know that the  
 3 members must not be so bold with their  
 head, as to endeavour to rule it ; Innumer-  
 able instances might be made of forraigne  
 Princes in this kinde, but it is but to show  
 the Sun with a candle ; Monarchs have no  
 other principles but selfe preservation,  
 though they should intend to performe  
 when they promise ( which I doubt ve-  
 ry few of them doe ) it is but as the Iesuits  
 teach, to keep untill they have power to  
 4 break and forgive an injury, as the *Italian*  
 sayes

sayes, till he can revenge it, they have  
 such strong temptations to draw their  
 hearts, from what they have engaged  
 their selves unto; if it crosse them in point  
 of domination; which is so sweet a mor-  
 sell unto them, that no prudent people  
 will ever trust them for matter of their li-  
 berties: *Richlieus* principle and Councell  
 to his Master was, keep your Subjects  
 low Sir, that having time little enough  
 to get bread they may never thinke of  
 any liberties: I doe not know whether  
 his tongue and his head were of the same  
 opinions (for he was famous for deep dis-  
 simulations) but if he spoke as he thought  
 I might without offence say, that it was  
 as unwise a speech as ever came from a  
 Scholler; Let me intreat your honorable  
 patience but to read a little of *Machiavell*  
 (which kings study more then Scripture)  
 his words are these in his Prince; A king  
 sayes he, must be a Fox, that he may be  
 aware of snares, and a Lion, that he may  
 feare the Wolves; A wise Prince ought  
 not to keepe his faith given when the ob-  
 servance thereof turnes to disadvantage,  
 and the occasions that made him promise  
 are past; if men were all good this rule  
 would not be allowable, but being the  
 people are full of mischief and would  
 not make it good to the Prince, neither is  
hg

theyed to keep it with them; nor shall a  
 Prince ever finde lawfull occasion to give  
 tollour to this breach, very many mo-  
 derne examples might be alledged where-  
 in might be shewed how many peaces  
 have been concluded, and how many pro-  
 mises made, have been violated and bro-  
 ken by the infidelity of Princes; ordinari-  
 ly things have best succeeded with him  
 that hath been likest the Fox, but it is ne-  
 cessary to understand how to set a good  
 colour upon it, and to be able to faine and  
 dissemble thoroughly, and many are so  
 simple and yeeld so much to the present  
 necessities that hee who hath a minde to  
 deceive shall alwayes finde some or other  
 that will be deceived; *Alexander* the sixt  
 never did any thing els but deceive men,  
 and never meant otherwise, and alwayes  
 found some to worke upon, yet never was  
 there any man that would protest more  
 effectually, nor averre any thing with  
 more solemne oathes and observe them  
 lesse then he did; nevertheless his cofe-  
 nages thrive all with him; and further  
 sayes hee, a Prince will be forced for the  
 maintenance of his State to doe contrary  
 to his Faith, Charity, Humanity, and  
 Religion, therefore it behoves him to  
 have a minde so disposed as to turne and  
 take the advantage of all windes and for-  
 tunes.

tunes; and a little further, let the Prince  
 seeme to him that sees and heares him,  
 to be all pitie, all faith, all integrity, all  
 humanity, all Religion, nor is there any  
 thing more necessary for him to seeme to  
 have then this last quallity, for men in ge-  
 nerall judge by the sight and appearances,  
 few by the touch, every man may come  
 to see what thou seemest to be, but few  
 come to the truth and feeling of thee to  
 understand what thou art, and those few  
 dare not oppose the opinion of many who  
 have the majesty of State to protect  
 them, and in all mens actions, especially  
 those of Princes, where there is no judge-  
 ment to appeale unto, men forbear to  
 give their reasons till the events and ends  
 of things; let a Prince therefore take the  
 surest courses to maintaine his life and  
 estate, the meanes shall always be thought  
 honorable and commended by every one  
 for the vulgar is ever taken with the ap-  
 pearance and event of a thing, and for the  
 most part of the people they are but the  
 vulgar, the others are but few in compari-  
 son, there is a Prince, says he, that preaches  
 faith, and that Princes are not above their  
 words, but had hee kept his promises hee  
 had lost his state long agoe, so far *Machia-*  
*vell*: And another principle amongst  
Monarchs is, that if any subject begin to  
have

have a conceit of his owne merits, or to deserve well from the publique, he must in reason of state be discourted, if not executed; for feare of factions and Rebellion; when *David* came to *Ierusalem* with the head of the Giant the women met him singing, *Saul* hath slaine his thousands, and *David* his ten thousands, *1 Sam. 18. 7.* thereby ascribing more honor to *David* then *Saul*, for which *Saul* was wroth against him, and from that houre you may observe that hee never lookt upon him with a pleasant countenance, oh this *David* he stands in the way of my applause; he is counted a better souldier, more just, mercifull, or Religious then my selfe, banish him at the least, if not, utterly destroy him; Monarchy and wholesome Lawes can no more cohabit, then the *Arke* and *Dagon*; take but one divine instance; what wicked lawes and statutes of *Omri* were practised and put in execution; even by Monarchs that professed to governe and rule as for the Lord and over his people in that *59. of Esay v. 3.* the land is defiled with blood, the King shall have power by Law to pardon murders under the name of man-slaughters, *ver. 4.* none calleth for Iustice; nor any pleadeth for truth *ver. 5.* they hatch Cockatrice eggs and weave the Spiders web, *ver. 8.* there is

Exeat  
la qui vult  
esse pius.

no Judgement in their goings, they have made them crooked pathes, *ver. 9.* therefore is judgement far from us, neither doth Iustice overtake us, *ver. 14. 15.* and Judgement is turned away back, and Iustice standeth a far off for Truth is fallen in the street, and equity cannot enter, and the Lord was displeased that there was no Judgement; the meaning whereof can be no other then this; That Evangelicall Prophet, or Propheticall Evangelist *Isaiab* foretelling the Iudgement that should befall his owne Nation by the *Assirians* and the *Caldeans*, telleth *Iudah* and *Israel*, that principally for corruption in their Courts of Iustice; they shall be severely punished, 1  
his prophesie rising no higher then to the reigne of *Vzziah* King of *Iudah* and *Iero-boam* the second king of *Israel*, hee tells them that their Lawes are like Spiders webbs, they entangle poore clients as the Spiders web doth the flyes, to their destruction, and undoeing, their Lawes are spun with so fine a threed that none but Eagle eyed-practisers can discern them; the plaintiffe hatches Cockatrice eggs, the issue of many tedious suites, is poysonfull and pernicious, if he recover, considering his costs and paines he may put his gaines in his eyes and see never the worse, and if he mistake his Action, or doe not hit the 2  
bird 3

bird in the eye, hee must pay the defend-  
 ant his costs ( who yet is in conscience  
 indebted unto him ) to his utter undoe-  
 ing; but the Spirit of God prophesieing  
 against such wicked Councillors that  
 contend for Monarchs saith *ver.* 6. their  
 webbs shall not become garments, when  
 Monarchs are destroyed; their Lawes shall  
 perish with them, they shall prove but as  
 cobwebs to those that practise them, and  
 shall afford them no succour against Gods  
 vengeance, their Lawes are crooked like  
 the serpent, full of turnings and windings,  
 Mzanders and Intricaties; such as swerve  
 from the strait and easie path of Gods Ju-  
 diciall Lawes; for equity can finde no ad-  
 mittance, or is not able to stand and beare  
 it selfe up; and *ver.* the 11. the people  
 roare like beares and mourne sore like  
 doves and looke many yeares for Iudge-  
 ment, yet there was none; for Monarchy  
 and good Lawes are inconsistent; and  
 what *Amos* saith *chap.* 5. 21, 22, 23. I hate  
 and abhorre your feast dayes, and I will  
 not smell in your solemne assemblies, 22.  
 though yee offer me burnt offerings and  
 meat offerings; I will not accept them,  
 neither will I regard the peace-offerings  
 of your fat beasts, 23. take thou away  
 from me the multitude of thy songs, for I  
 will not heare the melody of thy violls,

that

that is, leave off praying and singing till there be a settled course of Iustice betweene partie and partie to run downe not by drops, but like a mighty streame of water in a firme, quicke, cheap and unvariable way, and *chap. 6. 8.* saith the Lord, I abhorre, the excellencie of *Iacob*, and hate his Palaces, what blessed Lord! abhorre thy poore worne *Iacob* and his fathers pompe and best condition? sure it must be for some transcendent iniquitie, behold the reason rendred *Amos* the 5. and 7. and 6. 12. for yee have turned Iudgement into Wormewood and Gall, and the fruit of righteousness into hemlocke; Iustice (which of it selfe is the most pleasing and profitable thing in the world and which being tempered with mercie cures all the distempers and diseases in a Body politique) was corrupted, made most bitter to the oppressed and most abominable to God, when men are undone by the Law which should preserve them: And the Lawes were no better in *Habakkuks* time, 1. 13, 14, 15. wherefore holdest thou thy tongue when the wicked deuoureth the man that is more righteous then he, and makest them as the fishes of the Sea, as the creeping things that have no ruler over them, they take up all of them with the angle, they catch them with

with their net, & gather thē in their drags, therefore they rejoyce and are glad; that as in the Sea the greater fishes devour the lesser so a full pursed malicious plaintiffe or defendant wearies out his poor adversary and right is conquered by might; by meanes of those Angles, Netts, Draggs, and Cobwebs, and Rubbs that hang and lye in the way and allies of Iustice, preferring ceremonies, formes, and shaddowes, before truths, reallities, and substances; and Monarchs ever loved such wittie Iudges as could expound the Law, that Iudgement should be given as his

2. Imperiall Sacred Majestie desired, and where the plaintiffs cause was so cleere that it was too grosse to give Iudgement against him, then after Iudgement given for him to have such Councell as should finde a knot in a Bullrush, an error in the proceedings, to reverse the Iudgement, and so the poore creature caught like a

3. fish in a Net, or a bird in the snare, and the more he struggles to get out the faster hee is ensnared, for he must pay costs to the defendant who unjustly keeps away his Land from him, and if there be no such net or snare in one Court, then he is brought into another, because Law and Equity ( which should be the dearest friends in the world ) are many times together

Non uni-  
sum sed  
num.

gether by the eares and it is hard reconciling them; and being upon this subject, let but the wisehearted consider what the Lord saith, *Esay* 1. from the 11. ver. to the 18. *verbatim*, so 5. 7. God looked for judgement but behold oppression for righteousness, but behold a cry: God will at the length be cloyed (as one is cloyed with meat which he loatheth, and his stomach goeth against, *Prov.* 27. 7. with the prayers and devotions of any Nation in the world, that have not an expedient of quicke, sure and cheape Iustice, and will disown and spew out such a people, though they be never so instant in prayer, and by their instance and importunities hope to speed, *Matth.* 6. 7. yet his soule hateth them, he abhors it from his very heart; and take but that precious Text of *Ier.* 22. 15, 16. did not thy father eat and drinke and doe Iudgement and Iustice, and then it was well with him, he judged the cause of the poore and needy, then it was well with him, was not this to know me, saith the Lord?

Indeed a man would thinke that it should be easier to finde one good man, that would even sacrifice his life to reputation and for the good of the people, and so one good King for whom the people would even dare to dye, *Rom.* 5. 7. and if  
Gods

Gods people had been left to any kinde of government which they should thinke best they might happily have intrusted some good man with a plenarie of power, and have expected a blessing therein, but Monarchie is against Gods institution, and blessings are onely annexed to Gods Ordinances; bread & wine in the Sacrament are better to worke devotion then pompious toyes, Images and Puppets are for carnall Gospellers, sayes God, when his people choose a King they reject him.

But does not *Peter & Paul* call an absolut Monarchie Gods Ordinance, I deny it, for the power Legislative was in the Senate, the *Romans* did never intrust any man by any Legall constitution to doe what he list without the peoples consent in the Senate, *Neroes* cruelties were never with the peoples consent, but sayes *Paul* to the poore Saints there, you see what differences there are between the Cæsars and the Senators who stand for the peoples Liberties, in such a Case, those that have the swords in their hands as the Emperors had (the *Millicia* being at his dispose) it is best for you to submit to them, those to whom *Peter* wrote being strangers, scattered by persecution, were not to trouble themselves with State-matters no more then it had been proper for the Dutch or

French

*The people of the Netherlands*  
undoubtedly  
taught by  
to submit  
to every  
mentioned  
for confining  
sake for  
every  
ment was  
in its first  
Institution  
designed for  
the peace  
and the  
and the some are better than others  
yet none perfect, but all good, in  
this sense may be said to come from God.

**French Congregations** that live quietly in  
*London*, to have troubled themselves with  
 the difference between the late King and  
 the Parliament: But may not people live  
 happily in a mixt Monarchy; where the  
 King may have a prerogative in many  
 things, and yet the people enjoy their Li-  
 berties; I say not, for Monarchy and Li-  
 berty are inconsistent and incompatible;  
 Indeed an Apprentice that hath a good  
 master may after a sort be said to be free;  
 but to speake properly, he is a servant, so  
 if there should be a good King (like a  
 blacke swan) the people may be lesse mi-  
 serable for a season but it cannot hold  
 long, for every creature seeks its owne  
 perfection which depending upon the de-  
 struction of one another, they Act accor-  
 dingly, and therefore for any people to  
 live in quiet it is necessary that they be to-  
 tally slaves or wholly free, and those  
 Kings at first that promise or pretend to  
 be satisfied with a mediocrity of power;  
 they doe not intend to rest there, but that  
 they may the more easily compasse what  
 remaines, and for my owne part, when  
 I heare many wise men speake of making  
 peace with the King and tyeing him up  
 so close to his Lawes, that he should not  
 be able to hurt the people; I thought it  
 was but a kinde of dissimulation to make  
 people

people beyond Sea thinke him to be a great King, and yet in effect to make him stand but for a cypher therefore I do much preferre the *Spanish* principle before the *Scottish*, the first wishes that he had many lives to loose for his King, and that hee had rather loose his life then question the Kings Iustice, but the *Scots* contend for a King of Clouts meetely for the name of a King that must be whipt if he looke but awry, keeping their Kings in as much awe as schoole-boyes; for any people to live in slavery whenthey may be free is a basenes of spirit, and for others to contend for a King and no King, I meane a titular King without power not; so much power as a High Constable hath, to commit a night-walker; is rather worse, for God that hath punisht grosse profanenes in *England* and *Ireland* with rods, will punish hypocrisie in *Scotland* with Scorpions; But still verfatill witts will be objecting, what, were all the former Emperors Tirants in the foure Monarchies? or if so, what shall we say of the Kings of *Israel* & *Iudah*? where the King is sole Iudge, or hath a negative voyce there he is unlimited, and consequently a Tirant that may do wha the pleases, and such a one can never have any love of a people of any understanding; if the people be Iudge, and may

may make warre or peace without the King, then he is no King; it is no discretion to be too much in particulars; Certainly for the generall, Monarchs have beene monsters of men; a generation of men and women borne for the scourge and punishment of mankind, whose wickednes and villanies have been of the highest Elevation and Magnitude, more forcible to provoke and irritate Gods Iustice to punish the world then the honesty and single-heartednes of the people, to incite & procure his pardoning mercie and forgiveness; Therefore I hope all good people will agree with me, that we have great cause to rejoyce in that famous peece of Iustice of January the 30. 1648. acted where most of their mileries had been plotted; and as Iosephus records (*antiquit. lib. 18. cap. 6.*) of one *Marsias*, that after the death of that Tirant *Nero* or *Tiberius*; Hee made an Oration to the people to write every man upon his doore *The Lion is dead*: and as after the removall of *Tarquin*, the Romans would not so much as endure the name of a King; which comes from the old *Saxon* word *Koning*; or rather cunning; for they learne to catch the prey and devoure men; I would intreat my Honored Countrey men to be as wise in this generation as the *Romans* were before

Tednes  
ken o  
Leon

Christs time; and instead (of plotting  
 to destroy themselves by hunting after  
 new Tirants) to consider what the Spi-  
 rit of God saith in the 19. of Ezek. from v.  
 1. to the 9. v. Let them say unto the chil-  
 dren of the late King, what your mother  
 a Lionesse? she lay downe among Lions,  
 shee nourished her whelps among young  
 Lions; and shee brought up one of her  
 whelps, it became a young Lion, and it  
 learned to catch the prey, it devoured  
 men; but when she saw that her hope was  
 lost, shee tooke another of her whelps  
 and made him a young Lion, and hee  
 went up and down among the Lions, he  
 became a young Lion & learned to catch  
 the prey and devoured men, then the na-  
 tions set against him on every side, and  
 spread their net over him he was taken in  
 their pit, and they put him in chaines, and  
 imprisoned him, that his voice was no  
 more heard upon the mountaines of Is-  
 rael; how admirable and adorable is the  
 fulnes of Scripture, as if it had been calcu-  
 lated for the Meridian of England; Zedekiah  
 was the last King of Iudah, the whelpe  
 was Jehoahaz who was king for three  
 moneths only, 2 Kings 20. ver. 31. he was  
 taken in a pit or net, a phrase importing  
 the manner of catching Lions, of whom  
 Jeremie Prophetised, that he should never  
 returne

returne to see his native Countrey, *Ier. 22.*  
 10. the other whelp was *Iehoiakim*, who  
 went up and downe craving aid from the  
 King of *Egypt* to make him King; which  
 was the cause of his ruine, the roaring of  
 the whelp made a great noyse, by their  
 cruell and tirannicall commands, but they  
 were taken in strong holds, & being dead  
 were buried with the buriall of an Asse  
*Ier. 22. 18.* thrown out upon a dunghill;  
 It is not I but the Spirit of God in the ho-  
 ly Scriptures that calls a king ( that chal-  
 lenges a power against the publique judg-  
 ment of the people in a nationall Coun-  
 sell ) and his Children , a Lion and his  
 whelps : the Lord knowes my heart, that  
 I beare no more malice to any one herein  
 mentioned or intended, then I did when  
 I lay in my cradle, and though I should ex-  
 pect no more mercy from them then there  
 is milk in a male-Tiger, if the Lord should  
 suffer mee to fall into their hands, as hee  
 justly might in regard of my sins, though  
 I trust for his mercies sake hee will not;  
 yet I doe freely pray for blessings upon  
 them, that if it be the will of God, those  
 Fatherlesse Children which are not fit to  
 be kings upon earth may be Heires of  
 Heaven, to a kingdom that cannot be  
 moved; and if it shall please God to give  
 repentance to any of them, that with

I believe the author was *Achan*  
 the person who attended the  
 mock Court of Indignation as Solicitor  
 which passed sentence on  
 the King and was afterwards

restorable (134) *made a*

*earned  
reference  
the best  
in villain  
severe  
ble of  
without  
the least  
mixture  
of Enthu  
siasm  
out at  
the place  
of Execut  
1  
return  
again to*

When they shall contes their sin; and give glory to God; learne to governe themselves, and renounce all vaine and sinfull pretences: I should be an humble Advocate for them, that Mercy might be honorably seated on the right hand of Iustice; and that there might be not onely a competent, but an eminent exhibition allowed them for their support; for I could heartily wish, that such as professe Christ, would dye more to vaine Phylosophy, Col. 2. but live to morall Phylosoply, it it were but to learne this lesson, of blessing them that curse us, and doing the good of Iustice against the evill of injustice; because for any man to lay aside his Iustice is to deprive himselte of reason, & to become a brute; Iustice being neerer of kin to every Magistrate then his child or brother, as being part of his soule, but Iustice without Mercie is crueltie, and Mercie without Iustice is meere fatuitie.

*the Enthusiastical Cant*  
**FINIS.**  
*See The Tryal and the Requie*

*Pray excuse the want of a Greeke Character  
and the Errata, viz.*

**O** Mitted in the title page these words;  
*viz.* With some humble petitions and  
observations interweaved, concerning  
Cheap and speedy Iustice; with the Au-  
thors hopes above his feares of happy dayes.  
In the same page leave out late. in the Epistle  
*read* in their annotations. for breach *read*  
branch. *read* the Law must be set. for party *r.*  
Deputy. for records *r.* retards. for leave it *read*  
beare it. for intertolares *r.* intercalares. for it is  
not *r.* Is it not. for one Act *r.* an Act. *r.* Ima-  
ges. *r.* seemes. *r.* a just. *r.* as the defendant. *r.* I  
scarce. for flocke *r.* stocke. *r.* many families  
preserved which would. *r.* broaden. *r.* will not  
doe it. *r.* may seeme. *r.* as if godly. *r.* would sit.  
*r.* straitned. *r.* any time. *r.* meanest souldier.  
for begin *r.* begun. for have been called home  
*r.* may be called home. for prudencie *r.* prece-  
dencie. a line left out *r.* I doe not know that he  
hath left his peere behind him. fol. 33. for head  
*r.* hard. f. 32. for direct *r.* dwelt. f. 37. for Paul *r.*  
Saul. f. 63. for contrited *r.* conceited. fo. 82. *r.*  
preserved. f. 90. *r.* captivity. f. 92. Princes. fo.  
96. *r.* Author of. f. 97. *r.* not only to the death  
f. 129. *r.* when I heard. f. 131. *r.* Tarquin.